

WORKING TOGETHER

**Power and Authority in the Relationship
Between Senior and Associate Ministers
in the United Methodist System**

**A Professional Project presented to
the faculty of the School of
Theology at Claremont in partial
fulfillment for the requirement of
the degree of Doctor of Ministry**

**Marilynn Mabee Huntington
May 1985**

This professional project, completed by

MARILYNN MABEE HUNTINGTON,

*has been presented to and accepted by the Faculty
of the School of Theology at Claremont in partial
fulfillment of the requirements for the degree of*

DOCTOR OF MINISTRY

Faculty Committee

Cornelia R. Rogers

Sam D. Rhoades

April 4 1956
Date

Joseph C. Haug
Dean

TABLE OF CONTENTS

CHAPTER	PAGE
1. INTRODUCTION	1
2. POWER AND AUTHORITY: THE THEORY	5
3. THE QUESTIONNAIRE	30
4. WHAT TO DO	58
BIBLIOGRAPHY	79
APPENDIX	81
Letter	
Senior Pastor Responses	
Associate Pastor Responses	
Organizational Components	

ABSTRACT

There is a problem in the Church that is not unrelated to a problem in the rest of Society. That problem has to do with the way that people work together. In the Church it centers around the relationship between Senior and Associate Pastors. This paper examines historical methods of using power and authority, and introduces some new possibilities.

Historical methods revolve around the "machine" or "linear" models of authority; those models based upon the Post-Enlightenment view of the world as "substantive" or "hierarchical". The new possibilities revolve around more "organic" or "relational" modes. These modes are particularly found in process thought.

The paper attempts to reveal that most working relationships within the Church, particularly those between Senior and Associate Pastors, are based on the "machine" model of authority. It then lifts up new ways of approaching this relationship, and ways of training and re-training persons involved in them.

Research was accomplished through the use of a questionnaire sent to 73 pairs of Senior and Associate Pastors in an Annual Conference of the United Methodist Church. 113 of those questionnaires were returned, the majority supporting the thesis that the basic style of authority being practiced in the Church today is primarily

hierarchical. Several pages of comments provided invaluable insight into these situations.

Research work was done in the area of power and authority models, and utilized papers by two persons within the school of process thought--Bernard Loomer and David Crosby. The questionnaire results were then related back to these models for comparison.

The high level of return from the questionnaire indicates the significance of the problem in the life of the Church, and the clear relationship between differing models of power and authority being used.

After looking at the stated and implied needs, proposals were made as to how these needs can be met within the context of training available in the Church today. Suggestions were also made concerning changes needed at the Conference leadership level of the United Methodist Church, where appointments are made placing persons in a working relationship.

CHAPTER 1

INTRODUCTION

One of the facts of life for most clergy is that some time or another in their career they will serve as Associate Pastor. Some may choose only to do that once; others may choose that role as a life-time career option. Regardless, the role of the Associate Pastor is a vital part of the life of the United Methodist Church--yet one that has had very little examination.

There are several reasons for being interested in this topic, but the catalyst for me was a meeting that the women clergy of Pacific and Southwest Annual Conference had with the Bishop and his Cabinet in October, 1982. Many issues were discussed during the evening that were important to the women; however, the one item that seemed to over-ride issues of sexual identity were the problems, pains, and frustrations of the Associate Pastor. The problem was defined thusly: "Many Associates have trouble feeling a full sense of worth, being fully recognized as a minister, and using their talents fully." Many expressed the fact that they felt severely limited in their ability to minister in the local church to which they were appointed--and the primary focus of this problem seemed to lie in the relationship they had with their Senior Pastor.

Before entering the ministry, I was closely involved as a lay person with the inner working of my local church,

and I became aware over the years of working relationships between Senior and Associate Pastors of that church. I know that some of those relationships were friendly, collegial, warm, and mutually constructive. I am also aware, however, that several of those relationships were just the opposite--even to the point where the two persons involved wound up their association not speaking to each other.

This problem should be one of great concern to the leadership of the United Methodist Church. Though a part of the problem is structurally present in the Church itself, how we relate to each other in work situations is deeply rooted in our behavioral patterns. Therefore, it will not be easy to change patterns and habits. But we have to begin to address the problem within the structures that we have. Boards of Ministry, as they provide for continuing education, will want to look at ways of training pastors to work smoothly with one another. Bishops and Cabinets, who are responsible for appointments, must have evaluative tools to use in ascertaining whether Senior Pastors can work well with an Associate, or are better off alone. New models and styles of leadership and staff relationships must be developed and laid before persons who have not had that kind of training either in seminary or other institutions of high learning. Seminaries must begin to build into their curricula course work that will help future pastors learn communication skills and management

techniques that are important in developing smooth relationships. One does not learn these kinds of skills in the lecture style classes most common in today's academic settings. Local congregations must be more knowledgeable concerning the working relationships of their leaders, and more outspoken in demanding that their pastors reflect the spirit and image of Christian community as they lead.

This project attempts several things. First of all, it explores the ethical considerations of power and authority. What have been our past understandings and methods of working together; and what are other options? Second, it assesses, using the results of a questionnaire, whether the above assumptions are correct in assuming that a majority of persons--particularly Associate Pastors--are not happy in their working relationships. Third, it will use the information gathered, and the insights received to provide some suggestions for ways in which the seminaries, the leadership of the Annual Conference, and the local church can work toward a more adequate preparation for these types of relationships.

This paper presents a process understanding of power and authority that has developed out of the philosophy of Alfred North Whitehead, and is carried forth into the life of the United Methodist Church by Dr. John Cobb of the School of Theology of Claremont, California. Power and authority can, of course, be defined in other terms; but those definitions do not seem to move the church clearly

toward a new model of working together. Thus, this paper will use process concepts to build its theses and reach its conclusions.

All this is done with an underlying assumption that the Church must always work in ways that are in the loving and caring spirit of the One who taught us; that the Church and all its constituents are accountable to God; and that the Church has the responsibility to be an example to the world it serves. If the Church is simply a reflection of that world, instead of a new example, nothing will be different. Attitudes about how persons treat each other will never change, and we will continue understanding power and authority as an issue among classes, and a struggle to gain supremacy.

CHAPTER 2

POWER AND AUTHORITY: THE THEORY

There is a struggle in the church today that has major implications for its future. The struggle doesn't involve radical theological discussion, or ecclesiastical maneuvers. The struggle is over "who's boss". The United Methodist Church is without parallel when it comes to creating and maintaining elaborate structures of organization that supposedly facilitate its mission to spread the gospel of Jesus Christ to all the world. The denominational structures must be a far cry from what John Wesley had in mind when he set out on his horse to preach to a multitude of people that became his parish--primarily because no regularly established parish would have him!

This paper does not, however, intend to do battle with the giant ecclesiastical structures of the denomination, however tempting that might be! The intention of this paper is to examine more locally rooted, and personally grounded situations. There is a great deal of interest in the church today in the whole matter of authority. Again, not the authority present in the episcopal system dominant in the United Methodist structure, but authority as it resides in the ministerial staff of a local church. Who wields the power, how is it wielded, and why is it done that way?

A further word of clarification. Churches, as most every other business or institution, are administered by people who do the best they can to carry out the purpose of their charter or their charge. In the United Methodist Church, congregations are placed under the care of what is called a "pastor in charge", or, more familiarly, a Senior Pastor. In the majority of United Methodist Churches, these Senior Pastors have no one to whom to be senior, but the term still persists. In many pastoral charges, there is a person appointed as the "Associate Pastor", or the "Associate Minister". Then there is indeed someone to whom the Senior Pastor is senior, and the words "authority", and "power" begin to take on different connotations. Now this seemingly small issue of how a Senior Pastor and an Associate Pastor work together in the local church may not seem earth-shattering, but it is an example of how most of the world gets along, and does it's business. Therefore, the ethical implications can carry over into almost any relational situation: marriage, the school room, the office, social service agencies, government at all levels, and even world politics.

Without going into the entire history of Western thought, let me make the statement that during the 18th century and beyond--the period that we call the "Enlightenment"--there was a radical change in the direction of our thinking. The ramifications of that change bear directly upon the concepts of our

considerations of power and authority. Before the 18th century, the primary control of the intellectual life of humankind was in the Church, mainly the Roman Catholic Church as it had grown and evolved from early church beginnings; but also in the fresh thinking and tumultuous upheavals of the Reformation.

In the Enlightenment period, we see the beginning of serious consideration of the scientific method, and the rudimentary stirrings of modern technology. Intellectual thought had progressed to the point that serious questions had to be raised concerning our traditional belief systems. These questions paved the way for a new kind of theological thinking that was called "critical theology", a theology that found its way into the Universities of the Continent—for a long time only the Protestant universities, but eventually also the Roman Catholic.

It is this kind of scientific, "substantive", thinking that has been ingrained in us since the Enlightenment. The rapid escalation of technology, and the wonders thereof, have left little room in our educational systems for anything other. Our lives and our thoughts have been dominated by one conception of thinking; and we have been satisfied because we have been able to see the results and taste the luxuries of "progress". Bernard Loomer, in his paper, "Two Conceptions of Power", says:

The emergence of modern science and its operational offspring, technology, together with the evolution of that mode of thought called 'historical understanding', have heightened modern man's sense of control, and have led him to believe that he is responsible for the shape of history. This situation could constitute a rather grim illustration of Niebuhrian irony in that our very creativity may have resulted in the appearance of destructive historical forces too intractable for our capacities to manage or transform. 1

What has happened out of this evolvement has been the exclusion of other modes of thought from the mainstream of our lives, and of education; and this has resulted in an unbalanced view of our world, and of its possibilities. It is one thing to know how to split the atom; quite another to know how to use that knowledge for the betterment of humankind, rather than its destruction. We have been more interested in "breaking down", rather than "building up".

This kind of thinking about power and authority can clearly be expressed in the metaphor of the "machine". Donald Crosby provides this image in his paper "Authority in Social Systems: Two Models." Crosby describes machines as entities that can be broken down into parts, each of which can exist on its own. Each of the parts interacts with the others solely by efficient causes--both spatial and temporal. The parts are so ordered as to make the machine entirely regular and predictable in its functioning. There is no novelty or innovation; no

1

Bernard Loomer, "Two Conceptions of Power", Process Studies, 6 (Spring 1976) p.7.

emergent growth or development. The machines are objectively knowable and explainable. They are instrumental artifacts, with no inherent significance or value. They are fashioned and used for external ends-- objectively knowable, manipulable as objects, and subservient to the purposes of their designers and operators.²

Crosby goes on to ask the question, "What happens when you extend these traits metaphorically into a vision of the world?" First, he says, ultimate constituents of the world are bits of matter which are self-contained and purely actual in their own right. The bits are lifeless and inert, devoid of any quality of subjectivity or inwardness, with all relations imposed upon them externally. Each bit is basically like all the rest.³

Secondly, in Crosby's world model, nature is conceived of as a closed system of efficient causal interactions. Every future event is (in principle) predictable to its last detail. The functions of the world can be analyzed and explained in a strictly deductive, mathematical, and impersonal manner. There is a prizing of a certain kind of theoretical attitude--an attitude of detachment, of dispassionate, objective analysis.⁴

² Donald Crosby, "Authority in Social Systems: Two Models", pp.2-3. (Presented at a Conference on "Process and Power," sponsored by the Center for Process Studies, Claremont, CA, 1981)

³ Ibid., p.3.

⁴ Ibid., pp.3-4.

Third, this objective way of knowing becomes the only genuine way of knowing. It is characteristic of machines that they act without involvement in what they do. Because of this non-involvement, nature has no inherent significance or value. Nature is conceived of as an artifact of God, but there is no need for a subsequent relationship with deity, because science has become the only reliable way of knowing.⁵

In summary, Crosby states:

(The machine) is a model which still exerts a profound influence on the thinking of our time, usually below the level of conscious awareness. It has become more sophisticated and complex with the high state of development to which machines have brought us since the Industrial Revolution and since the Cybernetic Revolution of our own century. But in its basic outline the model of reality remains the same.⁶

It is that model of reality that profoundly influences how we relate to each other.

This type of "substantive thinking" is described in another way by Bernard Loomer. Loomer uses the model of "linear" or "unilateral" power, and defines it in several ways. Linear power is that power with the ability to produce intended or desired effects in our relationships to nature or to other people. It gives one the capacity to influence, guide, adjust, manipulate, shape, control or transform the human or natural environment in order to advance one's own purposes. It is, therefore, one-directional, having the capacity to influence another, in

5

Ibid., p.5.

6

Ibid., p.7.

contrast to being influenced.

He makes another interesting observation. He says:

If the traditional distinction between the masculine and the feminine is accepted for the moment, the masculine being defined as active and the feminine as passive, then linear power is quite thoroughly masculine in character. 8

In other words, it is a very one-sided concept, abstract, non-relational, non-mutual in its relationality. He goes on to say that the one influenced is presumed to be altered by the relationship, but the one exercising influence is (theoretically) unaffected by the relationship.

Loomer is very clear, and it is a basic premise of this paper, that our lives and thought have been dominated by this one conception of power; a conception that embodies power with a strength to exert a shaping and determining influence on the other, whatever or whoever the other might be. Loomer believes this concept to be demonic in its destructiveness.⁹

And so we have two variations upon the same theme, the dark side of our use of power and authority. Using the metaphor of the machine, Donald Crosby has described a world that is more or less pre-programmed and non-creative. Loomer, using the images of power that would come from such a world, helps us to see the demonic, destructive results from such a non-relational model. Each man in his paper looks further into the social significance represented by

⁷
Loomer, p.8.

⁸
Ibid., p.8.

⁹
Ibid., p.6.

the "dark side." It is this "dark side" of our use of power and authority that spawned an interest in this topic, and motivated this paper. Again, using the simple relational model of the Senior and the Associate Pastor of a local church, we become aware of the struggles that go on because we are so completely dominated by the machine (linear) model of authority and power. Not because we wouldn't perhaps like to do something different, but we don't know how! (Statistical material, and interview responses from local church pastors will be presented in Chapter 3 to support this theory.)

Donald Crosby describes a social system where the traits of machines have been applied. It is a social system that is a mere aggregate or assembly of parts which in themselves are isolated and non-social. A community in this type of social system is not cherished for its own sake, but for what one can get out of it. In other words, it takes the selfish desires of members of the community--desires for personal security, status, and material possessions--and exploits these selfish desires in the same way that the elemental forces of matter are exploited for the functioning of literal machines. This social system functions properly when set patterns of social interaction prevail. Each part of the system must know and accept his/her assigned role, as reinforced by appropriate rewards and punishments. Nothing surprising, disruptive, or

10

controversial is expected or allowed to occur.

All that is worth knowing about a social system of this type can be known by purely formal and objective modes of analysis like those of the natural sciences. Therefore, performances of persons in the system will be constantly monitored and evaluated, to make sure they are being properly motivated. This constant monitoring is necessary because it is assumed that individuals left to themselves are basically uncooperative and unsocial; they tend to slack off and to cheat the system out of their best efforts; and they do this because their sole preoccupation¹¹ is with their own selfish desires.

All contributions in the system must be standardized so that they can be measured. Performance is uppermost, but only that which can be measured against the standard. Whatever is unique or unmeasurable will be disregarded because it has no scientific relevance--or, if noticed at all, will be evaluated negatively and seen as potentially disruptive and dangerous. In fact, the system itself will not be valued for itself, but only for ends that are external to itself, ends to which it is viewed as a mere¹² means.

More importantly for this discussion, Crosby goes on to describe the qualifications of a leader in the machine model of society, and it is here that we come face to face

¹⁰ Crosby, pp.13-14. ¹¹ Ibid., p.15. ¹² Ibid., pp.15-16.

with much of the leadership of the United Methodist Church. Some may see this as an overstatement, but most will not. Even though we voice great concern about ethics and morality, it is this fundamental mind-set concerning power and authority in the Church that brings us as close to being sinful as anything that we do! Here is Crosby's job-description of a leader.

The leader in the machine model must have the ability to take a thoroughly "realistic" (mechanistic) view of the behavior of persons in society. He/she must be a behavioral engineer, working by gut-level manipulations rather than by futile attempts at rational interaction and persuasion. This person must be highly skilled in the techniques of manipulation. Some of these techniques are competition--helping people learn to scramble for short-supply rewards; creating guilt and unease, along with envy; catering to a person's self-importance by creating a facade of participation in decision-making; making an example of
13
those who do not measure up.

Crosby insists that such a leader is completely free of the restraints of a traditional moral outlook. He quotes Paul Tillich, who takes the beginning of moral awareness to be the point where one first becomes conscious of another person as a uniquely focused conscious perspective on the world and a center of freedom in his/her

own right; a being capable of returning one's "look", and thus not reducible to a mere object. Each self must learn to come to terms with the fact of other selves, and it can do so responsibly only when those other selves are accorded the respect their unique subjectivity and freedom deserve. The machine model leader's behavior can be considered immoral according to Tillich's view because he/she regards other persons as a means to an end, and ignores their claim to individual dignity and freedom. This type of leader maintains an attitude of detachment, and sees him/herself not as a participant in relationships with other individuals, but as a manipulator of objects.¹⁴

There are three results that supposedly legitimate this model of leadership authority. The authority must result in knowledge, or in control, or in production. The leader must come into possession of most every aspect of knowledge in his/her social system. He/she must have constant surveillance of each individual over whom he/she has control. One remembers walking into a church office one day, looking for a friend who was the Associate Pastor. The Senior Pastor spent several agonizing minutes apologizing for not knowing where his Associate was. "After all", he said, "That's my job!"

In addition, there must be regular reports registering every aspect of performance, and there must be

14

Ibid., pp.19-20.

regular exchange of information in an automated and impersonal way, so that objective knowledge is obtained. Needless to say, this will result in a plethora of paper work. If this sounds familiar, it is the everyday world of almost every profession these days.

Knowledge, of course, is acquired for the sake of control. Decisions must be made through the application of formal rules. There is no "deciding by the seat of your pants", even if the leader makes statements like, "it's out of my hands", or "I'd really like to do something else, but the rules are the rules." And of course it must all end in some kind of measurable productivity. The value in good leadership is in what it can produce. In the United Methodist Church that translates into how many members have been brought in, how many calls have been made, and whether or not apportionments have been paid.

Bernard Loomer similarly describes the problems inherent in this machine/linear model of power and authority. He says that the greater our capacity to influence others, the greater the claim on life we feel we are entitled to establish, and therefore abuse of power of this type is inevitable. Inequality is a fact of life. We differ; we are unequal in power; we are unequal in our capacity to influence others for good or ill. Therefore, it is difficult to retain one's sense of self-identity and self-worth in the face of this inequality. So we will fight not to lose our own base, even at the expense of

others. The other is always seen as a threat or a potential threat to our ability to realize our own purposes.¹⁵

Similarly to Crosby's conclusions, Loomer states that it is in this competition of power where our relative strength or "size" can be ascertained, and it is usually measured by the degree to which the freedom of the "other" is curtailed. In our struggle for greater power, it is essential that the other be restricted in his/her power as much as possible, or that the freedom of the other be contained within the limits of our control. We almost always hesitate, and most often refuse, to commit ourselves to those people or realities we cannot control.¹⁶

As long as we see power in this way, the inevitable inequalities among people cause the estrangements in life to become wider and deeper. The rich become richer; the poor become poorer; the strong become stronger; and the weak become not only weaker, but more dependent. But we seldom relinquish our power voluntarily. People in power will listen only when you have enough political clout to make them listen. Again, in the structures of the church, Associate Ministers have very little status. The role is usually only tolerated as a step to "having one's own church", where ministry "really happens." Those ministers who choose the role of Associate as a career option are

15

Loomer, p.9.

16

Ibid., p.11.

looked upon as outside the norm. Who would want to play second fiddle when you could be "the boss"? Another interesting observation is that no where in the United Methodist Discipline (next to the Bible in importance in that Church!) is the term "Associate Minister" (or Pastor) used!

But there are alternatives to these traditional modes of thought concerning power and authority--alternatives that offer a basis for further thinking about the ways in which people in the church work together. One alternative is described by Donald Crosby, and is based on a model of reality developed by Alfred North Whitehead. It is called the organic alternative, and is placed over against the machine model.

In this organic alternative, all existence is recognized as social. The universe is a vast, inter-locking network of societies of many ranges and types. In Whitehead's model of pluralism, individuals are real and important in their own right, but instead of becoming isolated and anti-social, the opposite is true. This inter-locking, inter-twining of the lives of human beings becomes the foundation of ethical discussion.¹⁷

The ethical discussion takes on the reality of human freedom. No two individuals are alike. Each individual in the organic model will be unique, and will actualize

17

Crosby, p.31.

his/her capacities in distinctive ways. Similarly, no two social groups will be exactly alike. Therefore, it will be impossible to regard human beings as simply bundles of blind impulses or desires to be pushed around like so many identical objects; or to regard social groups as being so nearly alike that they can be controlled with a stock set of managerial strategies which take no account of individual differences.

The organic model of reality takes in to account that the history of organisms is marked by the continual emergence of "novelty", and that social systems must provide a context for that novelty. Crosby describes it this way:

Lacking an atmosphere conducive to experimentation, innovation, and diverse forms of individual expression, a society will fail to attain excellence, at least by Whitehead's reckoning. For it will lack the 'freshness of living,' the 'imaginative zest,' and the sense of progress and surprise which rational free beings crave. A society which allows its life to lapse into monotonous and deadening routine will not only fail to attain excellence, it will also seal its own doom by its inability to adapt to change, and by its indifference to the aspirations of human nature. 18

For the organic model, then, the good society is not one that is closed and conservative, one which is kept in rigid control, but a society which is open and innovative, and where concern for order is not allowed to overshadow the ideal of creativity. A social system itself will have intrinsic value, in that case, for the individuals

18

Ibid., p.33.

comprising them; because human beings are considered social by nature, and have social interests and ideals.

The leader of a social system of this type (the Senior Pastor?) does not stand outside the organization, manipulating it toward external ends. He/she becomes an integral part of the system, assisting its members from within to attain goals held in common--goals such as quality of life, harmony, intensity of experience, and mutual support. This kind of leader will have close rapport and intimate interaction with the members of the social group.

Continuing that line of thought, Crosby asks the question, "What does social leadership mean in the organic model?" "What does it require in the way of attitude, ability, and style in the leader?" First, he says, the leader must be able to regard human beings as rational free agents, giving followers credit for wanting by their very nature to weigh reasons for or against possible courses of action which affects them and their group. He/she will recognize, however, that reason is always influenced by experience, and feeling, and so will seek to persuade these individuals through ongoing dialogue that is wholistic in its approach. This kind of leader needs to be highly intelligent, have a good command of language, and an open, sensitive and flexible mind.¹⁹

Second, the leader must have confidence in the sociability of human beings. He/she won't see followers as naturally lazy and uncooperative, or selfish and divisive. Followers will be approached as partners in a common enterprise, and with a basic sense of trust in the quality of their participation.²⁰

Third, the leader in the organic model will take seriously the uniqueness of each human being, and each social group. He/she will value uniqueness as a fundamental source of creativity. Each person will be cherished for him/herself, and for the distinctive contributions he/she can make. The leader will give careful attention to expressions of concrete individuality, welcoming novelty and vitality.²¹

Fourth, organic model leaders will recognize and encourage the unique possibilities of each social group. He/she will not force upon the group preconceived ideas of how it should function, but will help its members arrive at their own free consensus as to what the group should be and become. The group is then free to shape itself from within, giving it more ownership.²²

And finally, fifth, the leader will show respect for the dignity and worth of his/her followers. The task is interpreted in explicitly moral terms. In order to do this, the leader must have uncommon wisdom and skill.

20

Ibid., p.38.

21

Ibid., pp.38-39.

22

Ibid., p.39.

Order, efficiency, and productivity can be given a proper place, but they must not be allowed to detract from a society's primary obligation: to insure that its individuals are accorded the respect, and the fair and equitable treatment to which they are entitled as human beings.

Effectiveness in this model will not be judged entirely in an objective manner. A leader's effectiveness will be judged by the extent to which he/she encourages and assists a social group to define its own direction, commitments, and values. This is called the criterion of self-knowledge. It is not the exact knowledge of the group, but it will be an informal, personal kind of knowledge gained through close rapport and empathetic communication.²³

There is also a criterion of self-determination, which states that a leader's effectiveness will be judged by his/her success in stimulating each individual member of the group to experiment, to innovate, to draw upon the unique resources of his/her individual selfhood, so as to contribute in a fresh and novel way to the actualization of the general values and purposes the group has laid down for itself. Even though those values and purposes may be modified by time, this will be encouraged by the organic leader as a natural outgrowth of the free and self-

²³

Ibid., p.41.

determining group.

Productivity, therefore, for the organic model is not evaluated in abstract quantitative terms, but in the qualitative contribution of individuals. Allowances are then possible for many different kinds of individual contributions, so that not all of them must be of some standard type. Productivity is not seen as the over-riding end, to which all else is subordinate. It is, instead, subordinated to the all-important internal goal of the group's achieving a delicate and constantly varying balance between group harmony and individual intensity of experience.²⁴

Relational power as defined by Bernard Loomer would be a product of the organic model of authority. Relational power has the capacity both to produce and to undergo an effect; the capacity both to influence others and to be influenced by others; and to involve both a giving and a receiving. Loomer is careful to say, however, that the true alternative to unilateral power, which we have previously identified as masculine, is not a feminine version. This would simply substitute "she" for "he". Instead, he moves away from his masculine and feminine metaphors, and says that the sexual differentiation is irrelevant to the principle of power conceived in relational imagery.²⁵

²⁴

Ibid., p.42.

²⁵

Loomer., p.17.

Instead, he provides a number of other descriptions of power, which are helpful to us as we look for new ways of relating to those with whom we work. First of all, he describes one characteristic of relational power as having the capacity to be influenced. This description sees power as having the willingness to absorb an influence, which is truly as much a mark of power as the strength involved in exerting an influence. "The world of the individual who can be influenced by another without losing his or her identity or freedom is larger than the world of the individual who fears being influenced."²⁶

Second, Loomer says, the foundation of relational power lies in the constitutive role of relationships in the creation of individuals and societies. This communal or relational conception of the self stands in marked contrast to the nonrelational or substantive view of the self. In the relational viewpoint, the individual begins life as an effect produced by the many others in the world of his/her immediate past. But he/she is not simply a function of these relations. He/she emerges from the relationships, and in the process of emerging a new self is created. What each person makes out of what has been received is who that person is. This is also his/her emergent freedom because he/she is his/her decision! The process of deciding who one is creates our subjective life. We do, however, feed

26

Ibid., pp.17-18.

upon each other. We constitute each other in part. We are both self-creative,and creative of each other, for good or ill, or for good and ill. We are dependent and yet autonomous. We are both communal and solitary. Our deep involvement in relationships gives us the greater possibility for enlarging and empowering our freedom. We are most free in all the dimensions of our freedom when we enter more deeply into those relationships which are creative of ourselves as people of larger "size". The inclusive term for Loomer is "stature". Freedom and
27
relationality are its essential components.

Loomer's third description of relational power is that it is the capacity to sustain a relationship. This is a relationship of mutually influencing and being influenced, of mutually giving and receiving, of mutually making claims and permitting and enabling others to make their claims. This mutuality embraces all the dimensions and kinds of equality that the human spirit is heir to. In this kind of mutuality of power, it is as blessed to receive as it is to give. In our kind of culture, where power is identified so strongly with the exercise of influence upon another, receiving is often looked upon as
28
powerlessness.

A fourth characteristic of relational power is "being present to another". The initiating disclosure of

one's self to another enables and frees the other to receive the revealing of one's self. This reception in turn enables the revealer to be freer in the disclosure of him/herself. Presence means that both knowing and being known are functions of the creativity of both the speaker²⁹ and the listener.

Loomer also sees relational power as concrete, in contrast to the abstractness of unilateral power. The concrete life of the other, whether the other be an individual or a group is important. If we fail to deal with the inexhaustible and variegated richness of life, we cannot respond creatively to individuals or groups. It is not that we cannot have a reasonably well-ordered society by dealing with people abstractly. We can. The practice of unilateral power can create this kind of society. But the price for this ordered life is the neglect or repression of the human spirit, and the stifling of conditions which may sometimes seem complex, confused, and unsettling. But it is just these unstable conditions that³⁰ hold great promise for the future.

The final characteristic that Loomer identifies is relational power as "size". The ultimate aim of relational power is the creation and enhancement of those relationships in which all participating members are transformed into individuals and groups of greater stature.

²⁹

Ibid., pp.23-24.

³⁰

Ibid., pp.24-26.

The aim of relational power is not to control the other either directly or indirectly by trying to guide and control the relationship. The greatest possible good cannot emerge under conditions of control. The commitment within relational power is to the relationship that is creative for both. It is a commitment to the relational³¹ "us", and not to one or the other.

And so the struggle is defined. The issue is how to overcome centuries of hierarchical, substantive thinking as it affects how we work together to do the tasks that God is calling us to do as the Church. Primary to the problem is that often it is not recognized as a problem by the very people involved. Associate Pastors serve their time, and go on to be the very kind of leader that they complained about so heatedly. Senior Pastors go looking for someone who has the same values they do--someone they can work with for a change. And no one really realizes that the difficulty lies in our basic conceptions of life.

Those who are in the church may think of turning to our Biblical foundations. And even there we can run into trouble. For throughout the Bible, we are bombarded with conflicting images of leadership. In the Old Testament, God and King were certainly compatible, and leadership didn't include many democratic and relational facets. Yet, there is a major theme running through the Old Testament,

³¹

Ibid., pp.26-27.

and carrying over into our understanding of the New--the concept of the "suffering servant".

Bernard Loomer says that in our religious tradition the "suffering servant" is an important symbol with respect to the topic of power. The suffering servant has sometimes been interpreted as one who receives an influence without making any claim on his own behalf, as one who passively suffers the effect of self-centered or destructive unilateral influence. But Loomer says that from his point of view concerning relational power, this interpretation is inadequate. He says:

The suffering servant is rather one who can sustain a relationship involving great contrast, in this case the incompatibility between love and hate.,,By having the size to absorb this contradiction within the integrity of his own being, and in having the strength to sustain the relationship, incompatibility has been transformed into a compatible contrast. 32

It follows from all this that a christological figure such as Jesus, who is to be found at the bottom of the hierarchy of unilateral power, then stands at the apex of life conceived in terms of relational power. Or, to use Crosby's metaphor, Jesus, and Jesus' teachings, would not fit into a machine model of reality, because Jesus basic conception of leadership was relational. He gathered people around him, and truly seemed to enjoy their company, and to listen to what they had to say. Oh, to be sure, you can find Biblical instances where Jesus simply said to his

32

Ibid., p.30.

followers, "Hey, you don't pay any attention! Listen up, you fools." But then again, Jesus had a lot of pre-set patterns to overcome, too. He was toying with all the cultural and personal prejudices that human beings are prone to have.

And that is what we have in the church today--human beings with cultural and personal prejudices piled one upon the other. Prejudices that are deeply rooted in the way we do, and have done, our thinking. Prejudices that include women, and persons of other cultures, and political and religious persuasions. Prejudices that come into play when we work with other people. One Senior Pastor was overheard to say this year, as he sighed deeply, "I suppose it's my turn to get stuck with a woman Associate." Women pastors hurt deeply when remarks like that are made (and then repeated!). But women pastors also have the possibility of bringing some new thinking into the way leadership is practiced in the church. As Loomer says, if we simply turn "she" into "he", it won't help. But as "she" brings to the task a more relational, organic style of leadership, then leaders will find that a new richness of experience is the outcome. And morality, when it means the experiencing and appreciating of a person, will be enhanced in the life of the church.

CHAPTER 3

THE QUESTIONNAIRE

In order to test some of the theories concerning relationships between Senior and Associate ministers, a questionnaire was devised that would cover various aspects of these relationships. Responses were solicited from Senior and Associate Pastors who had worked together in appointed positions. A copy of the questionnaire, and the covering letter, is included in the Appendix of this paper.

In order to put some distance on the situation, the Senior and Associate Pastors surveyed were asked to respond to the working relationship they had in the appointment year of 1982-83. There were 71 churches during that year that met the decided upon criteria. Those situations selected were where the Associate was a full-time, regularly appointed Minister. Not chosen were persons appointed as Ministers of ethnic congregations who shared facilities with another congregation. Even though they are often called Associates in the United Methodist system, they are usually considered Pastors-in-Charge. Local Pastors and Associate Members of the Annual Conference were included. Though one or two responded, the questionnaire was not intended to include retired members of the conference who were serving as Associates.

One hundred fifty-two questionnaires were sent out.

Each questionnaire was coded, so that as they were returned, each Senior/Associate pair could be matched without being identified. Out of the 152 questionnaires mailed, 4 were returned because of inaccurate addresses, and they were untracable. Out of the 148 questionnaires that reached their destination, 113 were returned. This is a return rate of 76%, which is a very high percentage of response. This seems to indicate the high degree of interest in this subject, and the concern over the various working relationships in which people are involved.

Fifty responses were received from Senior Pastors. This is approximately 70% of those that reached their destination. Associate Pastors returned 64 responses--approximately 80%. The high percentage of return from Associate Pastors seems to indicate that they are extremely interested in this project, possibly because they have had difficult situations that could have been better; or that they have had good situations about which they want to share.

An even more remarkable return is indicated when one realizes that only 4 out of the 71 churches surveyed did not respond at all. Either the Senior or the Associate Pastor of the remaining 67 churches returned the questionnaire. In 39 cases, both the Senior and the Associate (or Associates) responded.

The first set of questions had to do with simple biographical information, but it was very revealing.

Senior Pastors tend to be older--38 of the 50 responding were over 50. Only 1 was 35 or under. All of the Senior Pastors were, of course, in Full Connection in the Annual Conference, and all 50 respondents were male. All but 4 were Caucasian males--the 4 being Asian. None of the Black Senior Pastors responded. 40 of the 50 had been in ministry at least 21 years; only 5 had been in ministry 20 years or less.

Nineteen of the Senior Pastors had had at least 5 Associates during the course of his ministry--one minister had had 11 Associates. No Senior Pastor had ever served more than 2 times as an Associate himself, however, and 14 of them had never served as an Associate. 26 had served once--very few longer than 2 years.

Not surprisingly, a larger number of the Associate Pastors were in the 25-35 age group (30 out of 63). But reflecting the number of older persons entering the ministry at the present time, 33 of the 63 respondents were over 35 years of age. Almost all of the Associates were Probationary Members of the Annual Conference at the time of their service, or had just become members in Full Connection. There were 3 Local Pastors who responded, and one Associate Member of the Conference. Two retired ministers serving as Associates also responded.

There were 42 male responses; 20 female. (One respondent did not indicate male or female.) Again, the majority of responses came from Caucasians (more compulsive

about answering questionnaires?), 53 out of the 63. There were 3 Asian responses, 1 Black, and 1 Hispanic.

Forty Associate Pastors had been regularly appointed in ministry less than 10 years, but 16 had been in ministry over 20 years. Most of these latter persons proved to be those whose career option was to be an Associate--13. For 30 of the Associate Pastors, the situation they were being asked to evaluate was their first appointment; for 24 more, it was only their second. 49 of the ministers were clear, however, that being an Associate Pastor was not their career goal.

Part II of the questionnaire dealt with the respondents feelings about their working relationship, and what kinds of things make it run smoothly. The first question addressed the issue of whether or not a job description is an important part of a smooth working relationship. All except one of the Associate Pastors responding either agreed or agreed strongly that it was important to have a clear job description acceptable to all parties involved--the Senior, the Associate, and the Church. The one Associate Pastor that disagreed said that he found it more helpful simply to help out where he could. Most of the Senior Pastors also agreed that a clear job description was important (46), but two of them were in disagreement.

The follow-up question asked whether or not a clear job description was in operation in the situation being evaluated. Only 3 of the Senior Pastors said that one was

not; but 19 of the 63 Associates (30%) said that they did not have a clear job description, and 14 of the 19 said that this resulted in an inability to utilize his/her gifts and graces in a positive way.

Even more interestingly, and perhaps revealing a lack of communication, out of the 39 complete teams that responded, in 14 cases there was disagreement between the two Pastors. Mostly, it was the Associate who didn't think that there was a clear job description, and the Senior who did. But there were 4 instances where the opposite was true. One Associate said, "I thought I had a clear job description, but it didn't turn out that way." One Senior Pastor said, "(It is) difficult to build a job description--but there surely ought to be agreed upon (mutually) areas of responsibility." Another Senior, "I prefer having a general agreement (with my associates) which can be adjusted as we better learn each others skills, gifts, and graces. For all other members of the staff, I like a detailed job analysis." A question that was not asked, but that might be explored in further research, is whether or not the local church Staff-Parish Committee is insisting upon job descriptions, or just leaving it up to the Senior Pastor whether to have one or not. And, are local committees, or individuals, being given any models to follow in preparing workable job descriptions?

A touchy area between Senior and Associate Pastors

seems to be the issue of whether or not the Associate should have the freedom to carry out his/her ministry without feeling "boxed in" or "tied down" or "over-ruled" by the Senior Pastor. A series of questions was used to try to get at that issue. Perhaps it should be noted at this point that the style of question that was used in this section asked the respondents to check whether or not they strongly agreed, agreed, strongly disagreed, disagreed, or had no opinion. In evaluating the answers, it was judged that when a person checked "Agree", rather than "Strongly agree", they were indicating some reservation about the statement. Therefore, the two questions that dealt specifically with having freedom to carry out one's agreed upon responsibilities without interference from the other divided almost along the same lines for both Seniors and Associates. However, for Seniors, a greater number simply "agreed", rather than "strongly agreed"; for the Associates, the majority "strongly agreed". However, there were both Seniors and Associates who disagreed that there should be freedom or trust freely given. Many comments seemed to indicate that Seniors were afraid to give the kind of freedom and trust that they might like to, because, as one said, "The Senior is responsible to the Conference, and Associates are inexperienced!" However, one Associate glowingly affirmed that style:

My working relationship with my Senior has been terrific. I attribute part of that to factors of trust and faith. When I launch into a program or a project with one of the work areas, he supports me all the way--even if (I'm sure) sometimes he has reservations.

Another aspect of the working relationship is the staff meeting. On the question as to whether or not regular staff meetings are essential for keeping lines of communications open, etc., a great majority of both Seniors and Associates strongly agreed that they were. However, one Senior Pastor strongly disagreed that staff meetings were essential. The only comment related to staff meetings came from an Associate who said:

Staff meetings are often too perfunctory, or dominated, or protective/defensive, or inconvenient. Very little spiritual sharing and nurturing takes place. Limited planning as a unit and in a comprehensive way across responsibilities occurs.

One Associate Pastor who was personally interviewed said that she was often not even informed when staff meetings were to be held, and the meetings seemed to be simply a briefing time for the secretary. Again, as with job descriptions, perhaps some models of productive staff meetings would be beneficial to local church ministerial teams.

One of the most widely talked about problems in Senior/Associate relationships is how one uses one's time. There were several questions on the questionnaire that dealt with various aspects of this dilemma. The first statement simply said that each person in a Senior/Associate relationship should respect the other's

use of time. Though all 63 responses from Associate Pastors indicated that they either agreed or strongly agreed, it was about 50-50 between the two answers. It was exactly 50-50 for the Senior Pastors, but in their case there were also 4 who definitely disagreed that an Associate's use of time should be respected. One comment of a Senior Pastor seems to sum up the prevailing attitude: I feel a need for the Senior/Associate to have a clear idea of the others working time and place. It isn't so much that one must be in the office or 'out calling' during certain hours, but that the church secretary and/or the Senior/Associate knows where the minister is and what he/she is doing. The 'office' serves as an announcement of availability.

One Associate had some ideas about time spent in the office, and respect. She said:

Sometimes, I would resent the fact that the Senior Minister spent a lot of time (other than on his day off) 'sitting around' and not doing anything--earning twice my salary--while I was 'doing' (what felt like) all the work. Also, I rarely felt support, praise, or encouragement from him, nor was it a part of his 'style' to give it! It was frustrating, and lonely...and painful.

Although located in another part of the questionnaire, a related question concerned time off. Both Seniors and Associates were unanimous in the need for taking time for one's self and one's family, but need and performance didn't always match. 3 out of the 50 Senior Pastors didn't do that regularly; 11 out of the 62

Associates admitted to not taking regular time off. Almost an equal number in each category felt resentful that the other person did. Comments along these lines were revealing, also. One Associate said:

I found myself resentful that the Senior Pastor didn't take time off, and therefore set a style I've had to break. In fact that was one major problem. The Senior who is into 'humble servanthood' felt my assertiveness about what I needed was not appropriate for a minister.

Other Associates have commented that their Senior Pastors seem to feel that they are "lazy" if they are not in the office, or available at all times. One Senior's comments seem to support that feeling.

The only associates I've had trouble with were the ones who were lazy and who cared little about study, reading, and learning. I'm not geared to agree with, be patient with, and endure an Associate who really shouldn't be in the ordained ministry in the first place.

One of the prejudices that this author has about relationships is that human beings have an obligation to look out for each other. That has been my conviction as a Christian; that is my assumption as a pastor. It seems to me that that kind of priority is essential in staff relationships, but a surprise on the questionnaire was that not everyone agreed! In response to the statement that one of the most important components in a Senior/Associate working relationship is to care pastorally for each other, most, predictably, "strongly agreed". However, 14 Senior Pastors and 20 Associates simply "agreed", and a surprising 7 Senior Pastors and 4 Associates "disagreed"! An initial reaction to this response would be to conclude that these

persons must be more or less unfeeling, treating each other more as components of the "machine", rather than as persons. However, upon further reflection, it might be that the key to the disagreement with the statement lies in the area of vulnerability. In order to receive pastoral attention and care, one must make oneself vulnerable by admitting to problems or concerns. This is not acceptable in the machine model of authority, and can be very threatening to persons. If one is perceived as having problems, one is perceived as weak. If one is perceived as weak, one is not as likely to be considered for movement up the ladder of success. And in the church, as in most other institutions, there is an upward mobility syndrome. Therefore, just as in the example of the physician's kids always having the runny noses, perhaps the pastor's "kids" (family and working partners) may sometimes be in need of the most pastoring. This is a revealing and crucial part of the survey.

The latest "in" terminology in working relationships involves the word "collegiality". Collegiality is defined by Webster as that relationship that is marked by power and authority being vested equally in each of a number of colleagues. An interesting result revealed in the answers to the question dealing with collegiality was the marked difference in opinion between Senior and Associate Pastors. The overwhelming majority of Associate Pastors strongly agreed that the collegial style of working together was

preferable to the teacher/student or mentor style. But Senior Pastors divided equally between "strongly agree", and "agree". One interpretation of these responses is that it is much more important for those in the traditional "second banana" spot to feel that they are thought of as equal colleagues, than it is for those who hold star billing. However, the frustration of some Senior Pastors was evident in the comment: "(The) collegial style does not work when students think they know more than their Senior Ministers."

Part III of the questionnaire dealt with some practical questions about ministry. As in the first two sections, the questions were formulated so as to get at these persons feelings about their relationship with each other as they worked together; but also in this section, there was an attempt to discern what the Church's attitude is about the value of the Associate Pastor role, and the success of the educational entities in dealing with preparation for that role.

The first question in this section dealt with the establishment of personal goals. Though most everyone thought that personal goal setting and evaluation was important, 8 of the Associate Pastors and 3 of the Seniors thought it was not. Unfortunately, many people are simply not trained to do personal goal-setting, and therefore it becomes a difficult task rather than a facilitation of ministry. Some of the comments on this subject indicated

that setting personal goals, and having a job description got confused. Though they are certainly related issues, they are two different processes. Again, this is undoubtedly an area of training that needs to be provided at some educational level.

One of the constantly recurring themes that is heard from Associates is that their Senior Pastor is "threatened" by their participation in the life of the church. The question was asked, "Do you feel that the other person in the situation we are evaluating has a sense of security in their position?" Most of the Senior Pastors felt that their Associates did have a sense of security. Out of the 48 responses to the question, only 8 felt that their Associate did not. However, it was very different in the reading that Associate Pastors had about their Seniors. Out of the 62 responses, 24 of the Associates felt that their Senior Pastor did not have a sense of security in their position. A common thread in the responses was expressed in this statement:

The greatest problem in my experience has been that 'good old boy' senior pastors don't know how to be up-front; regard the Senior Minister/Associate role as competitive; and are threatened and insecure.

Several persons said that the ego needs of the Senior Pastor were a difficult problem to deal with, and still be fair to themselves.

One lengthy comment from a Senior Pastor, however, bears looking at here. It seems to be honestly written,

and may give insight into the feelings of Seniors as they receive Associates.

I have gone through various cycles as a Senior Minister. At first I was resentful and cautious toward (the Associates), and even paranoid about what they were doing. Second phase seemed more accepting of them, yet still angry that they needed to be on the staff, and were appointed to our congregation. I guess a kind of jealousy that they had life easier than I did when I started ministry. Not only that, but that they have the audacity to ask the 'mother church' for more than I had ever dreamed of taking for myself. Third phase is more acceptance. Almost willing to accept them as people.(!) I still feel they do not have the wisdom they come from seminary believing they have. That it would be better if they did their learning on someone else's staff. That they are takers and not givers, quite unwilling to work as if the appointment was really theirs for which they are responsible.

If this is the prevailing attitude of Senior Pastors toward Associates, then we have a long way to go to smooth out relationships between them. It appears to be a sense of insecurity, as well as a matter of values.

A related question to the insecurity/value issue asked if there had been times when the Senior/Associate had knowingly undermined the other's authority. 15 of the 50 Senior Pastors responding answered "yes"; 25 of the 63 Associates. This type of behavior relates directly back to Loomer's model of linear power described in Chapter 1, where the other is always seen as a threat or a potential threat to one's ability to realize one's purpose. There may, however, be a difference in how Senior and Associate Pastors view this undermining. For Senior Pastors, it could primarily be an issue of insecurity. If one is insecure, one has an innate (substantive) need to control.

People who are insecure tend to gravitate toward hierarchical (machine) models in order to gain that control, and values such as teamwork and collegiality are discounted.

In the case of Associate Pastors, the undermining by one's superior could be an issue of differing values. Associate Pastors long for a leader who will value them as partners in a common enterprise, with a basic sense of trust in the quality and direction of their participation. This is a characteristic of the organic model of authority as described by Loomer; one that does not fit the typical Senior Pastor in the United Methodist System.

It is relevant at this point to mention the issue of power and authority as it is present in the polity of the United Methodist Church. The authority of the whole Church is conferred equally on all who are ordained to the representative ministry. But the power of the Church lies in the appointive process. Being appointed a Senior Pastor carries with it powerful images and mantles. It almost always throws one into a hierarchical mind-set, because those models are most readily available to us. Therefore the authority given by ordination, and the power given by the appointment, come into direct conflict where Senior and Associate Pastors are concerned. These conflicts are not easily understood, or easily resolved. They require extremely delicate skills in inter-personal relations; skills that are not taught in Seminary, or many other

places, even if those in the power positions could identify that they are needed.

Given all of the above complexities, it is not surprising that the "upward mobility" syndrome is alive and well in the Church! As has been noted before, the majority of persons who are serving as Associates do not intend to make that role their career. Another revealing statistic was the response to two questions asked about that Associate role. Everyone was in almost unanimous agreement that more status or value was placed on pastoring "big churches", being "Senior Pastor", etc. But, while almost all of the Senior Pastors felt that one's call to ministry could be achieved as an Associate Pastor, 9 out of the 61 Associates responding to the question did not think that this was true; and 35 of them had not considered that as a career option.

There was an additional question related to the "status issue". "There is a small movement in the Church which would push for legislation to equalize salaries. In other words, each ordained minister, regardless of size of church, years of service, etc. would be paid equally. Do you tend to agree or disagree with this concept?" The background on this issue has to do with salaries being tied to the size of the church, and its ability to pay. With almost all of the larger churches being pastored by older white males, there is a wage gap that is quite noticeable between white males and ethnic and female pastors. The

rationalization for equalized salary would be that all are equally in ministry, and that all being paid the same is to recognize that fact, and take ministry out of the "upward mobility syndrome" that is so prevalent in business and industry. It is, however, not a popular concept. Out of the 110 persons who responded to that question, only 24 agreed, and 17 of those were Associate Pastors, who don't have a lot of voice in Annual Conference politics. But there also seemed to be a genuine belief on the part of Senior Pastors that it is much more demanding to pastor a large church than a small one. One Pastor said:

Equal pay should only be given if we all put in the same time! It's not fair if the division of labor is disproportional, such as working in a small church over the heavy demands of a large church.

This attitude is consistent with the machine model of authority, where inequality is a fact of life. The normal leader in this model would argue that pay needs to be related to responsibility, seniority, and size of church (number of members). On the other hand, a leader in the organic, or relational model, would contend that compensation should be primarily related to need; that in the church, for instance, bigger is not better or worth more! Again, salary crystalizes the prior concern of values over against the power invested by the Church in certain persons called Senior Pastors. This issue of equalized salary requires much more research and study, but is an important one for the future of the Church.

Are the seminaries or continuing education courses preparing either Senior Pastors or Associate Pastors for their roles? Not according to the respondents to the questionnaire. 26 of the 47 Senior Pastors who answered that question said "no"; 36 of the 62 Associates responded in the same manner. And there were many thoughtful comments from both Seniors and Associates concerning this aspect of education for ministry. Responses from Senior Pastors were:

I feel very strongly that some kind of course (even for Continuing Education) should be offered.

I feel there needs to be a course at Claremont (and other seminaries) in staff relationships, particularly Senior/Associate relationships. More often than not, we both 'blunder through.'

The chief problem in the appointment process is that there is too little time for Senior and Associate to see if they really 'match'. There needs to be more than a visit or two to assess personalities and styles. There need to be workshops, consultations, resources, bibliography, 'conflict managers', available on District level to help when a problem begins--not wait until explosion occurs.

The Associate Ministers commenting had even more to say in this area of preparation and training:

Course suggestions--emphasis on counseling and group dynamics needs to be included.

There should be at least one seminary course on being an Associate Minister! Senior Ministers should be offered Continuing Ed courses on Senior/Associate ministries. Certain minimum rights for the Associate Minister should be listed in the Book of Discipline.

I believe seminary training should include both training in Senior/Associate roles; and relationships and in-depth consideration of the value of team ministry and how to truly work as a team.

My recommendation is that a Senior Pastor undergo special, mandatory training before being appointed to a multiple staff church. Better yet, put Senior and Associate through the training together--let them take Meyers-Briggs, Edwards Personal Preference, etc. to have advance warning of potential problems areas (sort of like pre-marital counseling). Also try to provide 6-12 month 'check-ups' to see how the arrangement is going.

The training of pastors to become Senior Pastors is vital--but there may be problems if the 'new' Senior Pastor is older when beginning the new role. Some form of preparation would help both sides.

I think an assessment of personality, goals, and leadership styles could be very beneficial to the working relationship of Senior/Associate ministers. Had I had more training in group dynamics, more political 'savvy', and knowledge of the principle 'don't outshine the Senior Pastor', I might have fared better as an Associate Minister.

In the matter of personality assessment, it might be of interest to note here that the final question on the questionnaire asked whether any of the ministerial teams had taken a personality inventory (such as Myers-Briggs) in order to assess likenesses and differences. Only 3 Seniors and 3 Associates had done so. Interestingly enough, the 3 pairs that had done so all seemed to have a more congenial working relationship than others!

The question of leadership style is an important one, and was addressed in the questionnaire. A chart was printed of the leadership types described by Alvin J. Lindgren and Norman Shawchuck in their book, Management for Your Church. This is one of the textbooks used in the course in Church Management taught at the School of Theology at Claremont. In light of the research being discussed here, it might be interesting to note that this

is the only course in Church Management currently being taught at Claremont, and though it is an interesting course, it does not deal at all with the problems and dynamics of a Senior/Associate relationship.

In Lindgren and Shawchuck's book, there are five distinct leadership styles described in detail: Traditional, Classical, Charismatic, Human Relations, and Systems. The traditional style of organization was described as patrimonial; the charismatic as intuitive; the classical as bureaucratic; the human relations style as democratic; and the systems style as organic. The Senior and Associate Pastors responding to the questionnaire described themselves overwhelmingly as "human relationists". In the Senior Pastor category, 33 out of the 50 responded in this way; 10 said they preferred the Systems style; 2 charismatic; 2 classical; 1 traditionalist; and 2 had no particular style. The Associate Pastors affirmed the human relations model over the systems model by 41-18. Four of the Associate Pastors replied that they felt they used a combination of various styles.

Perhaps if the question had been formulated differently, different responses would have been elicited. The overwhelming affirmation of the human relations model of leadership style does not gibe with the data gathered in the rest of the survey--particularly as one reads the comments of both Senior and Associate Pastors. Pastors

bringing the human relations leadership style to their ministry would be more likely to fit into the organic/relational models of leadership described in Chapter 2. Instead, most Pastors, according to the research presented here, seem to fit more easily into the machine/linear model of leadership style. Several questions may be raised. Do Senior Pastors, in particular, feel that they should be human relationists, while in reality they operate out of more traditional, hierarchical behavior? Is there an innate feeling that the hierarchical (machine) models of power and authority are not acceptable in the Church? Is there simply too little understanding of one's own style of leadership, and how other styles might work effectively? This questionnaire was very limited at this point, and the responses indicate a need for further careful research into this particular area.

Be that as it may, many Associates (30) said that they had had to adjust their leadership style to accommodate their Senior Pastor. And, interestingly enough, 16 of the 50 Senior Pastors felt they had to adjust their management style to their Associate's. In both cases, the congregation seemed to understand and adjust to the management/leadership styles of their Pastors.

One important way of knowing how one is relating to a congregation is by feedback. There are many ways to get that feedback, but the formal one that is provided for in the Discipline of the United Methodist Church is the

Pastor- Parish Relations Committee. Though the Discipline clearly states that all staff must have access to the Committee, and that a once-a-year evaluation of each staff will be conducted with the knowledge and presence of that staff person, only half of the Associate Pastors responding stated that they received feedback from the Pastor-Parish Committee. In contrast, 46 out of the 50 Senior Pastors received feedback from the Committee. Most of the Associates received their feedback informally from individuals. This area of relationship to the local congregation, so carefully set forth in the Discipline, is evidently one of the most mis-used tools of cooperation in the local church. Time after time, Associate Pastors have reported that they have never been invited to attend Pastor-Parish Committees; that decisions are made concerning their salary, housing, hours of work, etc, without any input from them; that Senior Pastors often do not even inform the Associate that the Committee is meeting. This in turn leads to resentment on the part of the Associate Pastor, and to a feeling of impotence in relation to the system so carefully defined in our Discipline.

The only recourse for the Associate at that point is the District Superintendent; and Associates often feel that the deck is stacked against them even then. They have some very definite ideas as to how the Cabinet should work with local situations, and how the appointment process could be

improved. Here are two examples:

The cabinet should never appoint persons of widely divergent theological positions to the same charge.

My appointment as Associate Minister was one of convenience rather than one which was carefully deliberated by the Cabinet. It was a compromise between the church and the DS; the church really wanted to terminate the position because of financial problems, but also did not understand the nature of what an Associate's position is. It was a convenient place (DS' point of view) to drop me for a while. In retrospect, I never should have been there.

One Senior Pastor feels he has the answer to the problem:

I have always insisted that I be very involved in the appointment of my Associates, (basically choosing my own), therefore reducing conflict by having inherited someone or taken someone who could not be placed elsewhere. This is important to a good working relationship.

Choosing one's own Associate may be a very good idea, but the Bishop of the Los Angeles Episcopal Area feels that this is seldom a possibility. Bishop Jack Tuell, in an interview with me, said that with all the complexities of the appointment process in this day and age of clergy couples, spouse and children needs, and the very special needs of each church, it simply is not always possible to place everyone where they might best work with another person. When the appointment process comes "down" to the placing of Associates, not much matching of gifts and graces takes place. This calls into question the whole appointment process, and that debate is a lively one in the Church today. Is our Methodist polity sacrosanct? If the organic/relational model of authority, representing

mutuality and teamwork, becomes a primary model, as is being suggested in this paper; then careful placement of Pastors must become a much higher priority of the Church. There are other, more amusing considerations, too. One Associate indicated that two first-borns should probably never work together, either. One has visions of the cabinet taking that into consideration!

The final questions on the questionnaire dealt with styles of working, and the very sensitive issue of "time off". The only unanimous "yes" response on the entire questionnaire was to the question: "Do you feel that an important aspect of leadership is to take time for yourself and your family?". However, knowing that one should, and doing it, are two different things. 3 out of the 49 Senior Pastors responding said that they were unable to do this. That doesn't seem like a lot, but it is 6%, which when factored out over an entire system is a considerable number. But on the Associate side, it is even higher. 18% (11 out of 61) are not taking regular days off, vacation time, or spiritual retreat time. This, in spite of the fact that many Senior Pastors complain that their Associates don't work hard enough, or long enough hours. There has to be something amiss here! Look at the statistics. Fully 21% of the Senior Pastors were resentful that Associates took allotted time off, or abused what they considered appropriate time off. And 15% of the Associates felt that way about their Senior Pastors. This whole

matter of how many hours ministers should work is a great area of misunderstanding and confusion in many stratas of church life. Many ministers tend to equate long hours with efficiency, and "getting the job done"; and often turn into real (or imagined) workaholics, because that is what they feel is expected of them. It is also a way of feeling important.

In the machine model of describing a social system, Crosby reminds us that all contributions in the system must be standardized so that they can be measured. One of the ways of measuring performance in this model is by how many hours are worked. This, however, is of little use in a profession such as the ministry, where one actually works at ministry twenty-four hours a day. What happens, though, is that one feels the expectations of the congregation and the Church (in the case of the Senior Pastor); or the expectations of the Senior Pastor (in the case of the Associate); and internalizes those expectations along with the resultant guilt that one is not doing enough--and that more hours at specific tasks will resolve it. This issue can be resolved, however, in the organic alternative, where the inter-twining lives of human beings becomes the context out of which persons work; and productive work is measured not by hours, but by creativity and wholeness.

Following up on this discussion, the ministers were asked to answer a simple yes or no as to whether or not they would describe themselves as workaholic. 18 out of

the 49 Senior Pastors responding said "yes". This is a high 32%! And two more said that others would probably describe them as such. It isn't much different on the Associate side. 13 out of the 63 respondents said "yes", a high 20%. In this day and age of new understandings about stress, and its related cost in health and in life, it seems that the church must take some leadership in helping its Pastors learn how to work in the organic/relational modes described in this paper. The stress factor is not an insignificant one. A personal observation of my own ministry has convinced me that this stress is present because of one's perceptions of the high expectations of the congregation, the Annual Conference structures, and oneself. As has been noted before, learning to work efficiently, without feeling that one must spend 70-80 hours a week doing one's tasks in ministry, could go a long way to eliminating the workaholic syndrome--a syndrome that is quite easily as destructive as many other ...holic syndromes.

There is much other interpretational work that could be done with the questionnaire. Further research and interpretation is needed and welcome. There was one aspect, however, that is important to comment upon, and that is the response of the female Associate Pastors. Since the entrance of women into ministry in significant numbers is a relatively recent development, their relationship to their Senior Pastors is of interest.

Out of the 20 responses from Female Associates, 13 had responses from their correlative Senior Pastors--a good sampling of how they saw their relationship. 6 of these pairs seemed to see their relationship in a good light. Without going into all of the questions again, the question about whether or not the opposite person was secure and unthreatened in his/her position was examined. All of the pairs said that the opposite person seemed secure, and never knowingly undermined the authority of the other. Another unanimous response was that in every case there was a clear job description, which each person found to be helpful in facilitating ministry. Another fact which may have some significance is that only 2 of the Associates were in the 25-35 year old category. All the rest of the Associates and the Seniors were over 35; all but one in the 51-65 category. It is very possible that older persons, particularly women, have learned how to "get along" in relational situations. The goal of the organic/relational model of authority is certainly not simply to "get along", but that may be a factor in working well together under a more traditional model.

Another interesting observation concerning the "feeling secure in your position" question, was that there were five of the Senior/Female Associate pairs that had exactly the opposite feeling about the other--and they all were identical! The Senior Pastors felt that the Associates felt secure in their positions; the Associate

Pastors felt that the Seniors didn't. Could this reflect on Associates that do have a sense of their own self-worth? Does this self-assurance cause others to feel insecure? Particularly when the Associate is a self-confident woman, with all the societal and cultural implications that has?

The answers to these questions are not always clear, but if the premise that most of the Church uses the hierarchical, machine model of power and authority, then we can assume that the model is also patriarchal, as that is the model that the Church has projected throughout its entire history. The implications of this history when male and female persons work together must be considered. What will be interesting to observe is the success of women Senior Pastors in working with male Associate Pastors. Unfortunately, it will be many years before a representative sample will be available.

As has been said before, there are many observations that a trained statistician could discern from all the responses to the questionnaire. Suffice it to say, that has not been the intent in this paper. The intent has been to use the responses gathered, and the interpretations of those responses to give evidence that there is a great deal that needs to be done to provide new models of Senior/Associate working relationships. The old models of working relationships follow pretty clearly the machine model of leadership and authority described in Chapter 1 of this paper; the new models must approach the concepts of

the organic/relational styles. Given the mind-set of the Church today, it will be a long, slow process. Either by luck or common sense, some Senior/Associate relationships will work out fairly well; some will be tolerable; some will be so bad that persons will leave the ministry disillusioned and devastated. This work, and further elaboration on it, can improve this most crucial aspect of ministry. It can make a difference in the future of the Church.

CHAPTER 4

WHAT TO DO!

One of the Senior Pastors responding to the research questionnaire commented that a solution to the problem of getting along together was really quite simple: "Read a lot of Lyle Schaller's work." A good place to begin was Schaller's book The Multiple Staff and the Larger Church. In his chapter on "Models of Staff Relationships", there were some interesting agreements between Schaller and the results of this study. One is that Senior Pastors seem to be less dissatisfied with the quality of staff relationships than do Associate Pastors. Schaller states this, and the study done here seems to affirm it. This, says Schaller, may be one reason why Senior Pastors seem to be less interested than Associate Pastors in a discussion¹ of the various models of staff relationships.

Most church staffs operate out of the machine model of hierarchical authority, as described in Chapter 2 of this paper. Schaller says that this perspective of the placement of staff in the parish, and of their relationship to the laity of the congregation can be traced back to Cyprian, Bishop of Carthage in the third century, who

¹ Lyle E. Schaller, The Multiple Staff and the Larger Church (Nashville: Abingdon Press, 1980) p. 88.

brought a lawyer's perspective to theology and church administration. Cyprian had a very clear vision of how clergy should be set apart from the laity. This was obviously done by ordination, but Cyprian also defined the clergy office, how it was placed in the institutional hierarchy, and how it was visualized by vestments. Schaller claims that this sharp separation of the professionals from the laity is the basic approach used for developing models for multiple staffs in most large Christian churches, both Protestant and Catholic, on this continent today.²

The United Methodist system that is discussed in this paper has this historical background. Based upon an episcopal form of polity, which can be traced back to the early beginnings of the organized church, we recognize the hierarchical forms as primary. We have Bishops who have authority over the Superintendents, who have authority over the Pastors, who have authority over the laity. As much as we talk about equality within ministry, as well as equal status of Pastor and Lay persons, it doesn't appear to be so.

This is equally true as we look at the roles of Senior and Associate Pastor. In our system, both the Senior Pastor and the Associate Pastor are ordained, and often both are Full Members of the Annual Conference. Why, then,

2

Ibid., p.89.

is there such a disparity in how the Senior and the Associate are viewed; and what, if anything, can be done about it? Is the Associate Pastor a full-fledged Pastor in his/her own right who is expected to share, as a full Pastor, in the ministry of the local church? Or is the role of the Associate Pastor to be a flunky; to serve as the alter ego, and one-person support group for the Senior Pastor, carrying the staff responsibility for those functions which no one else wants or which no one else feels competent to carry? And how do we provide training for persons entering into this relationship--either for a short time, or possibly as a career option? There are no easy answers, only reflections and suggestions. Schaller's book attempts to answer the question, "Why is the Associate a second class citizen?", and it is appropriate to look at his answers, remembering that if we are to move from the machine model of authority to an organic/relational style, local churches are going to have to tackle that question. There are many factors which have created that condition. Many have been alluded to in the interpretive comments in Chapter 3 of this paper. Here is Schaller's list, with comments added:

1. The factor of age. Younger persons are expected to "look up" to older people. Note the age variations on the questionnaire between Senior and Associate Pastors.
2. The importance of seniority. Senior Pastors have served the general church longer, on the average, than Associate Pastors. The longer the period of service, the more weight is put on the hierarchical pyramid.

3. The impact of rank. All major institutions (including the seminary!) rely on titles and rank. The titles of Senior Pastor/Associate Pastor reflect that the Senior Pastor is at the peak of the pyramid, with the Associate and other staff ranking lower.

4. The influence of titles. Often the Senior Pastor has had a doctorate (either earned or honorary). Thus, he is Dr. Jones, while the Associate is Mr. or Reverend. or "Susie". This reinforces the subordinate role of the Associate. (With more and more young ministers receiving the D. Min, an even more uncomfortable and confusing situation may develop.)

5. The value of experience. Similar to seniority, where longevity in the ministry means more valuable contribution.

6. The dominance of sexism. (Noted in Chap. 2) In our male dominated culture, male is still perceived as being superior to female. The pattern so evident in the questionnaire reinforces the second-class citizenship of the female, i.e. no female Senior Pastors in this large, progressive Annual Conference.

7. The weight of tenure. Senior Pastors in multiple staff congregations are expected to stay for a longer period of time, but the Associate is not expected to stay for more than two or three years. If a career Associate stays at a church for a long period of time, the implication is that he/she couldn't cut it on his/her own.

8. The impact of peer group values. As is reflected in the questionnaire, the value system of the clergy reveals that the Associate is in a second class role. Most do not have that as a career goal. Most do not see that role as being one that completely fulfills ministry.

9. The pressure of lay values and expectations. Lay people seem to reflect the same kind of values as clergy, when they ask questions such as: "When do you think you'll get your own church?"; or "Aren't you getting tired of being an Associate?"

10. The influence of the ministerial placement system. The appointment process suggests that moving from the position of Associate to becoming the Pastor of a congregation is a "promotion". If an Associate wants to move on to another Associate position, the Senior Pastor involved often wants to know "why", or "what's wrong with him/her" if he/she doesn't want to be Pastor of

their own church.

11. The response to calling. There is a widespread notion that if one is in the hospital and has been called upon "only" by the Associate Pastor, one has been neglected.

12. The role of the wife. (There is as yet no research on the role of the husband!) Often the Senior Pastor's wife is highly respected and sought after; the Associate Pastor's wife often has to scratch and claw to make a place for herself. This is changing in this day and age, but probably is still the norm. Experience has shown that the best thing the Associate Pastor's wife can do is have a baby; that makes her the center of attention for at least a little while. (Obviously not always possible or advisable!)

13. The origin of the position. If a congregation creates the position of Associate Pastor, without having carefully thought out what that person is to do, they usually create an undefined role, with ambiguous responsibilities, few built-in satisfactions, and second class status.

14. The winners and losers syndrome. In the typical congregation several responsibilities of the professional staff can be classified as "winners". These include preaching, hospital calling, home visitation, conducting weddings and funerals, teaching, and administration. Most Senior Pastors carry these responsibilities. On the "losers" side are the youth program, Christian education, evangelism, community ministries, social action, ecumenical affairs, and the ministry to single young adults. These are often in the Associate Pastor's portfolio, and often receive considerable criticism and disapproval.

15. The leadership team. If a congregation that has had strong lay leadership over the years decides that they are getting older and tired, they may create the position of Associate Pastor, and not change their manner of thinking. Thus the newly hired Associate will often feel excluded, ignored, overlooked, bypassed, and neglected.

16. The impact of formal training. As noted in the questionnaire, with very rare exceptions do seminary graduates feel they have been trained to be Associate Pastors. Seminaries train with the assumption that persons will be Pastors, therefore one's training and one's experience are not consistent.

17. The physical setting. Where is the Senior Pastor's office? Where is the Associate Pastor's office? Maybe in new facilities this important detail is cared for, but usually in older facilities, the Associate Pastor has to make do with a converted something or other.

18. The use of "ownership" language. "Meet my new Associate." "I'm going to break this one in right!" Language often supports and reinforces a second class role for the Associate Pastor.

19. The lack of institutionalization. The local church not really defining a position, or a role; instead simply going along with the Cabinet's choice.

20. The importance of satisfactions. If the Senior Pastor has all the "winners" in his/her portfolio, and the Associate the "losers", the satisfaction level will not be very high. Therefore, the compensation for the job done will keep the Associate Pastor in second-class citizenship. It is also difficult for Associates to build support groups without threatening the Senior Pastor. 3

These are some of the many factors with which Associate Pastors must deal as they assume their role, and try to find a place to stand within the institution as we know it. But these learnings are also important for others to consider. Senior Pastors must understand the dynamics of the relationship of the Associate Pastor to the life of the congregation, and be willing to interpret that role, and to support it. It is also an important consideration for each District Superintendent and each Bishop as appointments are discussed and made.

The remainder of this chapter will look at several areas of one's life experience and training which could be impacted by concepts of instruction and reflection that are

3

Ibid., pp. 126-133.

more of the organic/relational model. We will begin with one's personal spiritual life; move to one's seminary training; and conclude with continuing education possibilities, with a special emphasis on the training of local church staffs. Consideration will also be given to issues that might be addressed by Bishops and Cabinets. Though there are many factors that have to be taken into account as appointments are made, such things as personality inventories, mandatory training for both Senior Pastors and Associates, and other techniques that would fit into a new organic/relational model will be offered for consideration.

I. WHO AM I?

As one is beginning one's journey through the complex ordination process of the United Methodist Church, one is required to take a battery of psychological tests designed to determine one's fitness for ministry. The problem is that the testing and the use of the results do not go far enough. These same tests could be used to help one discover for him/herself just what kind of personality he/she has, and how that personality might relate to other types of personalities.

Carl Jung has helped us understand that people are different in fundamental ways. They want different things, they have different motives, purposes, aims, values, needs, drives, impulses, urges. Nothing is more fundamental than

that. People believe differently; they think, cognize, conceptualize, perceive understand, comprehend, and cogitate differently. And of course, manners of acting and emoting, governed as they are by wants and beliefs, follow suit and differ radically among people.⁴

Jung devised a series of temperament typologies that describe various patterns of behavior. It was Isabel Myers, however, that must be credited with bringing Jung's typology to life. Her invention, the Myers-Briggs Type Indicator makes all this psychological theory available and personally significant to any individual. A shorter variation of the Myers-Briggs inventory is the Keirsey Temperament Sorter, It is included in their book, and is a good example of what a simple questionnaire might do in helping one define one's own personality and temperament. There are four pairs of preferences that are measured: Extraversion vs Introversion; Intuition vs Sensation; Thinking vs Feeling; and Judging vs Perceiving.

By taking a test of this sort, one can begin to find out what one's preferences are, and by reading through the interpretations of those preferences in a book such as the one by Keirsey and Bates, one can begin to understand what insights and adjustments are necessary in order to work with another person, or persons. This is valuable

⁴ David Keirsey and Marilyn Bates, Please Understand Me: An Essay on Temperament Styles (Del Mar, CA: Prometheus Nemesis Books, 1978) p.2.

information about oneself--information that can be helpful in evaluating whether or not a working relationship between Senior/Associate Pastors might be feasible. Of course, it would be better if both parties could take the tests, and work through the interpretation of the results with a trained evaluator; but even knowing something about one's own preferences and traits could be helpful.

Another such tool for evaluation are the FIRO Scales. These are specifically designed to test hypothetical situations of interpersonal relations in the areas of behavior and feelings in a non-threatening way. The scales are self-administering, and scoring is simple. FIRO-B measures a person's characteristic behavior toward other people in the area of inclusion, control, and affection. FIRO-F measures a person's characteristic feelings toward others. They can measure interaction as well as individual traits. Copies of the FIRO-B and FIRO-F are available from most Counseling Centers, with helps as to interpretation.

Schaller includes in his book a discussion that might seem nonsensical to some, but one that he feels is an important factor--that of birth order. Research has indicated that this has to be considered in the total picture of one's place in relationship.

A quick recap: First-born children tend to be conscientious, task-oriented, persistent, serious, high achievers, holders of high expectations of others, in

occupations and professions that provide a surrogate parent role, comfortable giving orders to others, and inclined to develop hierarchically-oriented schemas for ordering reality.

Middle-born children tend to be more person-centered, relaxed, diplomatic, friendly, skilled in getting along with other people, and likely to smile very easily.

Last borns tend to be relaxed, very casual in dress and appearance, playful, lighthearted, able to ignore that which does not interest them and to concentrate on those tasks and concerns that do interest them, and willing to accept a subordinate position, and they often express a great interest in change.

Schaller's research indicates that the least happy Senior/Associate relationships, considering birth-order, are when both ministers are first-born; the happiest combination tends to be when both are middle-born; and the most effective ministerial teams tend to be composed of a middle-born Senior Pastor, and a first-born Associate. This whole area of birth order was not addressed in the questionnaire upon which this paper is based, but might be an area of further research in the future.

We are certainly psychological people, but we are also spiritual people--especially those of us who are dedicating our life to ministry. Therefore, a part of

5

Schaller, pp. 101-102.

learning about who we are has to include delving into our spiritual life, and participating in spiritual disciplines that will help us understand and appreciate that part of who we are. There are, of course, many ways to do this, but one book that is a classic in this area is Celebration of Discipline by Richard J. Foster. Foster has undertaken to examine a wide spectrum of experience; from confession, to simplicity, to joy; and places these experiences in the context of discovering one's own potential for self-understanding and spiritual growth. He calls the spiritual disciplines the "door to liberation", and helps the reader to learn the practice of the inner disciplines: meditation, prayer, fasting, and study; the outward disciplines: simplicity, solitude, submission, and service; and the corporate disciplines: confession, worship, guidance, and celebration. A serious study of these disciplines, and incorporation of them into our daily lives can not help but move us along to a greater understanding of who we are, and how we relate to others in our world of ministry. The balance between an understanding of our personal relationship with God, and our concern for humbly serving those around us, as well as the corporateness of our lives, would serve the Senior/Associate Pastors well, as they negotiate the rough waters of cooperation.

II. THE SEMINARY

Those preparing for ministry at the School of Theology at Claremont, are required to take one class in Church Management. The course description is as follows: "Introduction to pastoral leadership and administration in the ministry of the local congregation. Attention to organization theory and management process." The course is interesting, and certainly helpful in many ways; but no segment of the course deals with the dynamics of being either a Senior Pastor, or an Associate Pastor; and how to get along together in those roles.

Another required class at STC is United Methodist Polity. This course is particularly designed to familiarize the student with the structures and systems, rules and requirements of the United Methodist Church; and to give preparing ministers an idea of how they fit into the structure. One question was raised in class by a United Methodist woman seminary student who had had a difficult time during an internship in a large "high-steeple" church. She said, "If I go out into the system as an Associate Pastor, and I am treated unfairly by the Senior Pastor, to whom do I turn? What good will the system be for me?" The answer came back in clear, decisive terms.

"There is no need for anyone to feel they have no place to turn in the United Methodist system of polity. There is the Pastor-Parish Relations Committee of the local church, to which all staff have equal access. Then

there is the District Superintendent, who has all the ordained Pastors equally in his or her care. And one can always go to the Bishop. Every member of the Annual Conference has an audience in the Bishop."

This particular person did go out into the "system", and she did have a bad experience. Her response to the questionnaire indicates that those things just were not available to her as they should have been. When the system breaks down, an idealistic course in polity is not too comforting.

The new curricula at the School of Theology is attempting to take some of these things into consideration. The Foundations of the Arts of Ministry courses should be a place to put into practice some of the learnings that one must have before one goes out permanently into the parish, usually as an Associate Pastor. Particularly appropriate is the course description of Foundations II "This course has two goals: (1) to increase the students' ability to use in education, pastoral care, and church management, the foundational generic psycho-social insights acquired in the first semester; and (2) to learn some basic skills in these three arts of ministry by practicing them under supervision." Some important elements of that practice might be role-playing staff relationships; as well as problem-solving some of the surely to arise situations of conflict between Senior and Associate Pastors. A variety of problem-solving techniques, and conflict management training, would be useful tools to have in one's repertoire

as one enters the ministry.

There is a need, however, for more advanced courses in church management. These should be management courses that would look at models of working together out of a process philosophy, such as the organic and relational models lifted up in the first chapter of this paper. In a seminary such as STC, housing the Center for Process Studies, it seems that a useful, practical seminar for persons looking for a new way of working together, would be ideal. Process theologians remind us more clearly than anyone that the thought patterns of most of us come out of the post-Enlightenment scientific modes. Those modes are the ones that we practice in our work place--be it church, industry, or home--and those modes are the ones that need to be changed.

There is another very practical thing the seminary could provide for its students. At the end of each semester, before Annual Conference, most seminarians who are going to be appointed to a local church know whether or not they are going to be Associate Pastors. Why not provide a two or three day intensive workshop experience, at no cost to the students, that would provide an opportunity for re-examining, and refreshing one's thoughts about the important dimensions of working together in a staff relationship. It would also give those persons who are entering similar situations an opportunity to form an informal support group. Even though they might not be

serving churches really close together, just knowing that others had covenanted with you to be in prayer and support through the year would be a helpful thing.

Seminary curricula must be academically sound, and intellectually challenging, but it must be practical, too. If, as the survey indicates, people are struggling to find ways of relating, and of being in ministry together--and surviving that togetherness, the seminaries are going to have to at least let the students know what might be in store for them. It's very disillusioning to go into a situation with the expectation that you will be welcomed, and affirmed, and able to use your gifts and graces for ministry; and find out that just the opposite is true. We must start recognizing the fact that 90% of the seminary graduates are going to serve as Associate Pastors--some for their entire careers--and start helping them to do that assignment well. The entire Church will benefit.

III. CONTINUING EDUCATION

Continuing education holds the key to improved relationships between Senior and Associate Pastors, as well as more caring, dynamic staff facilitation. But the Church as a whole is still gearing up for continuing ed. No one takes it particularly seriously that the Discipline states that each pastor shall be expected to continue their education throughout their careers; including carefully developed personal programs of study augmented periodically

6

by involvement in organized educational activities. But it should be taken seriously, and such study should provide opportunities to address the issues that have been raised in this paper.

There are several opportunities during the year at a seminary such as the School of Theology at Claremont to provide the kind of course work that would address these issues. The January Inter-term, Summer School, the Minister's Convocation in November; each of these sessions should have some classes particularly focused on church management. Not just how to administrate a church--though that too might be helpful--but how to work together. This could be a special class for Senior/Associate Pastors where a skilled teacher and facilitator would work through some of the negotiations and conflicts that are an inevitable part of any relationship; and work through it in a loving and caring and insightful way that would leave persons energized to return to the local church to do their tasks of ministry.

Such a course in staff relationships was presented in the Summer of 1983 at the National Training Center in Long Beach. Facilitated by the Rev. Kenneth Mitchell, a United Methodist minister who is the Director of "Another Way", a consulting team in the area of organizational

6

The Book of Discipline of the United Methodist Church. (Nashville: United Methodist Publishing House, 1984) p.231.

development and personal growth, the workshop included at least three staff persons from each local church. They worked on goal-setting, communications skills, personality conflicts, and clarification of values, among other things. This type of course could be very valuable if presented as a continuing education opportunity at the School of Theology. The Board of Ordained Ministry could help with the funding of such a course; and reduced tuition for local church staffs could be offered. With the quality of staff facilitation available in the United Methodist Church, a valuable workshop could be offered.

Another suggestion that has surfaced in discussions with both Senior and Associate Pastors is that a training session for Senior Pastors receiving their first Associate Pastor would be helpful. This could take the form of a two-day session immediately following Annual Conference that would be a training time for new Senior/Associate appointments. Bishop Jack Tuell reacted favorably to this possibility, but his opinion at this time is that it would have to be completely optional to the teams. However, if the Seminary organized it carefully, and offered continuing education credit for it; and if District Superintendents (and the Bishop) encouraged it; many would take advantage of this time to be in serious reflection and conversation with a newly appointed colleague in ministry. It is this kind of careful preparation and undergirding of a style of mutuality and collegiality that characterizes the

organic/relational style of working together.

As continuing education programs are planned, the emphasis often seems to be put on up-grading preaching skills, counseling skills, theological discussion, etc. Though those are needed options, such planning needs to take seriously the kinds of needs that are present in the staff relationships of local churches. Getting along well with one's co-workers in ministry will facilitate the spreading of the Gospel of Jesus Christ in a much clearer and joyful way.

IV. SURVIVAL TACTICS

Considering the rudimentary state of all the kinds of training mentioned above, and the hesitation of (particularly) Senior Pastors to take advantage of what is available, what do members of a staff (particularly Associate Pastors) do when the going gets rough? It is at this point where the District Superintendents have to take a clear role.

One of the Associate Pastors in the survey had these comments:

An area you did not cover is the role of the District Superintendent in Senior/Associate relationships. My feeling, from personal experience, is that the D.S. ignores me, and (I assume) gets any feedback he needs on my performance from the Senior Minister. This, I believe, is a great mistake. Many times, I've felt that our working relationship would be better if we had another person helping us work through our mutual frustrations, strains, etc. This would be a perfect role for the D.S.

This may be a perfect role for the District Superintendent, but it is not a role that they are eagerly waiting to take. Associates have reported that time and time again they asked their District Superintendent to intercede in their behalf with the Senior Pastor or the Pastor-Parish Relations committee in their local church, and were rewarded either with a pat on the back to "hang in there"; or with a phone call to the Senior Pastor resulting in a further break-down in communication and trust between the two.

If this break-down in relationships between Senior and Associate Pastors is as widespread as this paper indicates, the District Superintendents, busy as they are, are going to have to take some positive steps within their districts to provide support systems for Senior/Associate relationships that are in trouble. This implies several tactics. One would be a preventative one--provide training and support groups in the district settings for all Senior/Associate teams. Open up the lines of communication, and let everyone know that there are positive things that can be done to improve relationships, and to facilitate ministry. It should not be a criticism of what's happening, but an opportunity to improve.

Another option would be for the District Superintendent to be trained in crisis counseling in deteriorating situations. Intervention is a very delicate technique, and one doesn't just acquire it when becoming a

District Superintendent. More often than not, such interventions seem "heavy-handed" or patriarchal when done without a knowledge of the dynamics involved. Perhaps a team of respected Pastors within the districts could receive such training and be available for consultation and "in-house" workshops that would bring about greater trust and understanding between Seniors and Associates.

These suggestions all lie within the realm of the new model of organic/relational authority; therefore they are different from solutions that have been lifted up previously. This can be very threatening to some egos; and very risky if one is simply thinking of one's "career". But those with responsibility for the appointment system, and the facility of ministry in the Church, need to be able to find out who works well with others, and who needs additional training to do so, and who should never work with an Associate. And there are those people who never should. One of the comments from the questionnaire:

If a Senior Pastor has a troubled history with Associates--don't keep searching for an Associate that will work; try for changes on the Senior Pastor's part, and ownership of being part of the problem. Evaluate the Senior Pastor's ability to work with ordained staff, and give that result more priority than the desires of the church or the Senior Pastor to have an Associate.

As long as we have the "upward mobility" syndrome, however, there won't be a lot of options for appointments. If bigger is better, bigger means working with an Associate--either ordained or lay--as well as other staff. Therefore, it is either change the system, with some kind

of salary equalization plan, so that Pastors who work better alone can do so and still move up the salary scale; or insist on advanced management training before one can become a Senior Pastor.

The realities discovered in this research make the latter option the most feasible, and this depends completely on three entities. At the local church level, it depends upon the Pastor-Parish relations committee constantly evaluating staff situations, and insisting that staff participate in training opportunities that are provided; and paying for such training. At the District level, it means the Superintendent training him/herself to be the outside facilitator in difficult situations; and insisting that the District provide comprehensive staff management training for its pastors. At the Cabinet and Episcopal level, it means pressure being put on persons who are continually having problems in staff relationships to take advantage of the training available. It also means taking a close look in a new way at the appointment system as it relates to Senior and Associate teams. Even with all the problems that entails, it would be worth it throughout the Church to have smoother relationships between brothers and sisters who are supposed to be working together in a covenant relationship to promote the Gospel of Jesus Christ.

BIBLIOGRAPHY

The Book of Discipline of the United Methodist Church. Nashville: United Methodist Publishing House, 1984.

Crosby, Donald. "Authority in Social Systems: Two Models." Presented at a Conference on "Process and Power," Claremont, CA, 1981. Paper available at the Center for Process Studies, School of Theology at Claremont.

Foster, Richard J. Celebration of Discipline: The Path to Spiritual Growth. San Francisco: Harper & Row, 1978.

Judy, Marvin T. The Multiple Staff Ministry. Nashville: Abingdon Press, 1969.

Keirse, David, and Marilyn Bates. Please Understand Me: An Essay on Temperament Styles. Del Mar, CA: Prometheus Nemesis Books, 1978.

Lindgren, Alvin J., and Norman Shawchuck. Management for Your Church. Nashville: Abingdon Press, 1977.

Loomer, Bernard. "Two Conceptions of Power." Process Studies 6 (Spring 1976).

Schaller, Lyle E. The Multiple Staff and the Large Church. Nashville: Abingdon Press, 1980.

Suchocki, Marjorie Hewitt. God-Christ-Church. New York: Crossroad, 1982.

Tillich, Paul. Love, Power, and Justice. New York: Oxford University Press, 1960.

----- Systematic Theology. 3 Volumes. Chicago: University of Chicago Press, 1951-1963.

APPENDIX

October 25, 1984

Dear Friends,

I am completing my Doctor of Ministry project at the School of Theology at Claremont. The title of the project is: "Working Together: Power and Authority in the Relationships Between Senior and Associate Ministers in the United Methodist System." I am primarily interested in the role of the Associate Minister, an important one in the life of the Church, and the underlying causes for decisions against that role as a career option. I am also looking at leadership styles for both Senior and Associate Ministers, as they use them in their working relationships, and whether or not there are clues that will help the Bishop and the Cabinet make successful Senior-Associate appointments.

To help me get a reading of the situation, I have selected those persons who served as Senior and Associate Ministers in the Pacific and Southwest Annual Conference during the conference year of 1982-83. I chose only those situations where the Associate was a full-time, regularly appointed Minister. I did not choose persons who were appointed Ministers of ethnic congregations who share facilities with another congregation. Even though they are often called Associates in our system, they are really Pastors-in-charge.

My secretary is handling the mailing and receiving of all the questionnaires. Though I will be able to match members of the same church staff together, there will be no way that I will be able to identify who they are, unless you might choose to reply personally. That is not encouraged. My purpose is simply to get a reading of how persons perceive their working together. I went back to 1982-83 purposely, so that each person might have some perspective of the relationship from a distance.

I know this is a busy time of year, but I would appreciate it if you could return the questionnaire by November 18. My own experience is that if I don't do it within a week or two, I won't do it at all! And I need your input. I have enclosed a stamped, self-addressed envelope for you to use.

Thank you for your help. As we look forward to a rich and exciting future in the Church, I believe it is important to find new ways of working effectively in the ministry to which we are all called by God. Perhaps these findings will help.

Your Sister in Christ,

Marilynn Mabee Huntington

SENIOR PASTOR RESPONSES

I. BIOGRAPHICAL INFORMATION

A. My age group is:

1 25-35 yrs.; 11 36-50; 37 51-65; 1 Older

B. My Annual Conference relationship is:

50 Full Connection ___ Probationary Member
___ Associate Member ___ Local Pastor

C. I am: 50 Male ___ Female

D. I am: ___ American Indian 4 Asian ___ Black 44 Caucasian ___ Hispanic ___ Pacific Islander

E. I have been regularly appointed in ministry:

___ Less than 5 years 1 5-10 years
4 11-20 years 39 21-35 years
6 More than 35 years

F. For Senior Ministers Only

1. How many regularly appointed Associates have you had?

Assoc.	1	2	3	4	5	6	7	8	9	10	11
Seniors	7	9	7	5	8	2	1	1	2	4	1

2. How many years has (or did) this Associate (1982-83) serve you?

Years	1	2	3	4	5	6	7	8	9	13
Seniors	6	15	11	5	1	1	0	2	1	1

Is he/she still serving with you? Yes 17
No 22

3. How many times have you served as a regularly appointed Associate Minister?

0 1 2 Times
14 26 6 Served

4. If the answer to (3) is "yes", how many total years did you serve as an Associate?

Years	1	2	3	4	5	6
Total	4	10	3	3	2	3

II. WORKING RELATIONSHIP (Please indicate your level of agreement with the following statements.)

1. One of the most important aspects of Senior/Associate relationships is for each person to have a clear job description acceptable to both parties, and to the church.

33 Strongly Agree ___ Strongly Disagree

13 Agree 2 Disagree ___ No Opinion

- a. Have you had a clear job description in the situation which we are now evaluating? 1982-83

45 Yes 3 No

- b. Because of this job description, each of us has been able to utilize his/her gifts and graces without too much difficulty.

35 Yes 8 No 1 Somewhat

2. Each person in a Senior/Associate relationship should have the freedom to carry out their agreed upon responsibilities without interference from the other.

21 Strongly Agree 2 Strongly Disagree

24 Agree 2 Disagree 1 No Opinion

3. Each person in a Senior/Associate relationship should expect the support and loyalty of the other in carrying out their ministry.

41 Strongly Agree ___ Strongly Disagree

9 Agree ___ Disagree ___ No Opinion

4. In a working relationship such as the one we are evaluating, it is vital to trust that the other person is carrying out his/her responsibilities--even if we don't agree with the process.

27 Strongly Agree 1 Strongly Disagree

19 Agree 2 Disagree 1 No Opinion

5. Regular staff meetings are essential for keeping lines of communication open, and for clarifying and up-dating tasks.

37 Strongly Agree 1 Strongly Disagree

11 Agree 1 Disagree ___ No Opinion

6. Good working relationships involve sharing leadership tasks without feeling threatened by one another.

38 Strongly Agree ___ Strongly Disagree

12 Agree ___ Disagree ___ No Opinion

7. Each person in a Senior/Associate relationship should respect the other's use of time.

22 Strongly Agree ___ Strongly Disagree

22 Agree 4 Disagree 1 No Opinion

8. Each person in a Senior/Associate relationship should be careful not to infringe on the other's projects, even if he/she may disagree on how they are being done.

16 Strongly Agree 2 Strongly Disagree

20 Agree 10 Disagree 2 No Opinion

9. One of the most important components in a Senior/Associate working relationship is to care pastorally for each other.

30 Strongly Agree ___ Strongly Disagree

14 Agree 7 Disagree ___ No Opinion

10. A collegial style of working together is preferable to a teacher/student, or a mentor style.

27 Strongly Agree ___ Strongly Disagree

21 Agree 1 Disagree ___ No Opinion

III. SOME PRACTICAL QUESTIONS ABOUT MINISTRY

1. Do you believe that each person in a Senior/Associate relationship should establish personal goals, and that evaluation process should be established to ascertain these goals are being fulfilled?

47 Yes 3 No

2. Do you feel that the other person in the situation we are evaluating (1982-83) has a sense of security in their position?

40 Yes 8 No

3. Do you feel there have been times when your Senior or your Associate has knowingly undermined your authority?
15 Yes 35 No
4. In many working relationships, it would be understood that a junior or associate member of a team would always check with the senior member before going on in his/her own way. Do you feel this is appropriate?
32 Yes 10 No
5. If your situation involves multiple staff (Director of Christian Ed, Youth Worker, etc.), do they feel comfortable going to either of you for direction, guidance, critique, etc.?
42 Yes 1 No 6 N/A
6. There is a small movement in the Church which would push for legislation to equalize salaries. In other words, each ordained minister, regardless of size of church, years of service, etc. would be paid equally. Do you tend to agree or disagree with this concept?
7 Agree 43 Disagree
7. Is there, in your opinion, an "upward mobility syndrome" that places more status or value on "big" churches, being "senior" ministers, etc.?
47 Yes 2 No
8. In light of the above, do you believe that a full expression of a call to ministry can be achieved as an associate minister?
47 Yes 2 No
9. Have you considered that as a career option?
13 Yes 37 No
10. Do you feel that you were adequately prepared, either in seminary, or by continuing education courses, to assume the role you are now playing in this management situation?
21 Yes 26 No

IV. LEADERSHIP STYLE

The following leadership types are described by Alvin J. Lindgren and Norman Shawchuck in their book, Management for Your Church. Please read through the characteristics of each type, and check the one which you feel most fits your management style.

(See chart last page of Appendix)

1. My management style could most often be described as: 1 Traditional 2 Charismatic
 2 Classical 33 Human Relations
 10 Systems 5 Other
2. In the relationship we are evaluating (1982-83), have you had to adjust your management/ leadership style to accommodate your Senior/Associate?
 16 Yes 28 No
3. Does the congregation of this Church understand your leadership style, and give you feedback?
 46 Yes 3 No
4. How do you get this feedback?
 37 Informally 46 Pastor-Parish Comm.
 14 Letters 37 Individuals
5. If you and your Senior/Associate have conflicting leadership styles, are you flexible in negotiating some compromises? 46 Yes 1 No
6. Do you feel that an important aspect of leadership is to take time for yourself and your family?
 50 Yes ___ No
7. Do you do this regularly with days off, vacation time, and spiritual retreat time?
 46 Yes 3 No
8. Are there times when you feel resentful that your Senior/Associate does do these things, and you don't?
 10 Yes 37 No
9. Would you describe yourself as a workaholic?
 18 Yes 30 No
10. Have you and your Senior/Associate ever taken a personality inventory (such as Myers-Briggs) in order to discuss your likeness and differences, and to facilitate your working together?
 3 Yes 46 No

V. ADDITIONAL OBSERVATIONS AND COMMENTS

Please add any remarks about any of the questions, or additional insights or suggestions you might have. My final goal in this paper is to write some curriculum suggestions for seminaries as they prepare courses for undergraduates, and for continuing education. Any help you can provide will be greatly appreciated. (If you need additional room, please respond on the back of the letter page, or attach an additional sheet.)

ASSOCIATE PASTOR RESPONSES

I. BIOGRAPHICAL INFORMATION

A. My age group is:

27 25-35 yrs.; 16 36-50; 15 51-65; 2 Older

B. My Annual Conference relationship is:

37 Full Connection 14 Probationary Member

1 Associate Member 3 Local Pastor

C. I am: 38 Male 20 Female

D. I am: ___ American Indian 3 Asian

1 Black 51 Caucasian

1 Hispanic ___ Pacific Islander

E. I have been regularly appointed in ministry:

29 Less than 5 years 8 5-10 years

6 11-20 years 11 21-35 years

4 More than 35 years

G. For Associate Ministers Only

1. How many different regular appointments have you had as an Associate Minister?

1 2 3 4 Appointments

29 20 8 1 Associates

2. Is this your 29 first appointment, 21 second appointment, 7 third appointment, as an Associate? More? 1

3. Is being an Associate Minister your career goal? 11 Yes 47 No

4. Have you ever served as a Senior Minister before? 20 Yes 38 No

II. WORKING RELATIONSHIP

(Please indicate your level of agreement with the following statements.)

1. One of the most important aspects of Senior/Associate relationships is for each person to have a clear job description acceptable to both parties, and to the church.

46 Strongly Agree ___ Strongly Disagree

12 Agree ___ Disagree ___ No Opinion

- a. Have you had a clear job description in the situation which we are now evaluating? 1982-83
42 Yes 17 No
- b. Because of this job description, each of us has been able to utilize his/her gifts and graces without too much difficulty.
38 Yes 13 No
2. Each person in a Senior/Associate relationship should have the freedom to carry out their agreed upon responsibilities without interference from the other.
32 Strongly Agree 1 Strongly Disagree
22 Agree 1 Disagree 2 No Opinion
3. Each person in a Senior/Associate relationship should expect the support and loyalty of the other in carrying out their ministry.
47 Strongly Agree --- Strongly Disagree
10 Agree --- Disagree 1 No Opinion
4. In a working relationship such as the one we are evaluating, it is vital to trust that the other person is carrying out his/her responsibilities--even if we don't agree with the process.
34 Strongly Agree --- Strongly Disagree
22 Agree 1 Disagree 1 No Opinion
5. Regular staff meetings are essential for keeping lines of communication open, and for clarifying and up-dating tasks.
51 Strongly Agree --- Strongly Disagree
7 Agree 1 Disagree --- No Opinion
6. Good working relationships involve sharing leadership tasks without feeling threatened by one another.
50 Strongly Agree --- Strongly Disagree
7 Agree 1 Disagree --- No Opinion
7. Each person in a Senior/Associate relationship should respect the other's use of time.
36 Strongly Agree --- Strongly Disagree
23 Agree --- Disagree 1 No Opinion

8. Each person in a Senior/Associate relationship should be careful not to infringe on the other's projects, even if he/she may disagree on how they are being done.
- 24 Strongly Agree 1 Strongly Disagree
- 30 Agree 3 Disagree 1 No Opinion
9. One of the most important components in a Senior/Associate working relationship is to care pastorally for each other.
- 35 Strongly Agree ___ Strongly Disagree
- 18 Agree 3 Disagree 3 No Opinion
10. A collegial style of working together is preferable to a teacher/student, or a mentor style.
- 41 Strongly Agree ___ Strongly Disagree
- 13 Agree 3 Disagree 2 No Opinion

III. SOME PRACTICAL QUESTIONS ABOUT MINISTRY

1. Do you believe that each person in a Senior/Associate relationship should establish personal goals, and that evaluation process should be established to ascertain these goals are being fulfilled?
- 50 Yes 8 No
2. Do you feel that the other person in the situation we are evaluating (1982-83) has a sense of security in their position?
- 32 Yes 24 No
3. Do you feel there have been times when your Senior or your Associate has knowingly undermined your authority?
- 25 Yes 31 No
4. In many working relationships, it would be understood that a junior or associate member of a team would always check with the senior member before going on in his/her own way. Do you feel this is appropriate?
- 23 Yes 36 No
5. If your situation involves multiple staff (Director of Christian Ed, Youth Worker, etc.), do they feel comfortable going to either of you for direction, guidance, critique, etc.?
- 37 Yes 6 No 13 N/A

6. There is a small movement in the Church which would push for legislation to equalize salaries. In other words, each ordained minister, regardless of size of church, years of service, etc. would be paid equally. Do you tend to agree or disagree with this concept?
17 Agree 37 Disagree
7. Is there, in your opinion, an "upward mobility syndrome" that places more status or value on "big" churches, being "senior" ministers, etc.?
56 Yes 2 No
8. In light of the above, do you believe that a full expression of a call to ministry can be achieved as an associate minister?
48 Yes 9 No
9. Have you considered that as a career option?
26 Yes 34 No
10. Do you feel that you were adequately prepared, either in seminary, or by continuing education courses, to assume the role you are now playing in this management situation?
25 Yes 32 No

IV. LEADERSHIP STYLE

1. The following leadership types are described by Alvin J. Lindgren and Norman Shawchuck in their book, Management for Your Church. Please read through the characteristics of each type, and check the one which you feel most fits your management style.

(See Chart on last page of Appendix)

My management style could most often be described as:

<u>---</u> Traditional	<u>---</u> Charismatic
<u>1</u> Classical	<u>38</u> Human Relations
<u>18</u> Systems	<u>4</u> Other

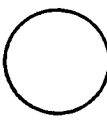
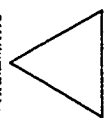
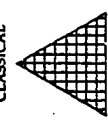

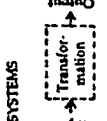
2. In the relationship we are evaluating (1982-83), have you had to adjust your management/leadership style to accommodate your Senior/Associate?
28 Yes 32 No

3. Does the congregation of this Church understand your leadership style, and give you feedback?
42 Yes 13 No
4. How do you get this feedback?
45 Informally 30 Pastor-Parish Comm.
14 Letters 41 Individuals
5. If you and your Senior/Associate have conflicting leadership styles, are you flexible in negotiating some compromises?
52 Yes 2 No
6. Do you feel that an important aspect of leadership is to take time for yourself and your family?
59 Yes ___ No
7. Do you do this regularly with days off, vacation time, and spiritual retreat time?
46 Yes 11 No
8. Are there times when you feel resentful that your Senior/Associate does do these things, and you don't?
9 Yes 47 No
9. Would you describe yourself as a workaholic?
12 Yes 45 No
10. Have you and your Senior/Associate ever taken a personality inventory (such as Myers-Briggs) in order to discuss your likeness and differences, and to facilitate your working together?
3 Yes 56 No

V. ADDITIONAL OBSERVATIONS AND COMMENTS

Please add any remarks about any of the questions, or additional insights or suggestions you might have. My final goal in this paper is to write some curriculum suggestions for seminaries as they prepare courses for undergraduates, and for continuing education. Any help you can provide will be greatly appreciated. (If you need additional room, please respond on the back of the letter page, or attach an additional sheet.)

ORGANIZATIONAL COMPONENTS OF LEADERSHIP STYLES

STYLES OF CONFLICT MANAGEMENT	RELATIONSHIP TO ENVIRONMENT	VIEW OF "PERSONS"	COMMUNICATION PATTERN	GOALS	THEORY: and Symbol	DESCRIPTIVE ORGANIZATIONAL AND THEOLOGICAL TERMS	CONCEPT OF ORGANIZATION	DECISION-MAKING PROCESS	LEADER'S FUNCTIONS AND STYLE
Rejecting and ignoring forces which threaten stability or the status quo.	Rejection of external change to maintain status quo.	Persons are secure in the status quo; little initiative is expected.	Leader transmits heritage, expecting unexplicit consent.	Generally assumed and seldom articulated.	TRADITIONAL 	Organizational: Patrimonial Theological: "The People of God"	Maintaining a tradition.	Made and announced by the elders. Unhurried pace.	To maintain the tradition and preserve the status quo. PATERNAL PRIESTLY
Welcoming challenge; thriving on conflict.	Rejection of the status quo; articulation of changes.	Persons are active and capable, but need constant direction and intervention.	Leader announces the content of intuition; he and his followers are bound to obey.	Highly explicit, reflecting the philosophy and aims of the leader.	CHARISMATIC 	Organizational: Inhibitive Theological: "The new creation"	Pursuing an inhibition.	Spontaneous, unpredictable proclamation by leader.	To lead and motivate through personal appeal. PROPHETIC INSPIRATIONAL
Bringing about subjection to authority through directives and appeal to written policy.	Resolution of tension with environment by domination or cooptation.	Persons need controls and prefer direction.	Leader issues detailed directives; most communication is downward from the top.	Objective and quantitative; arrived at by hierarchy and handed down.	CLASSICAL 	Organizational: Bureaucratic Theological: "God's Building"	Running a machine.	Issuance of orders from the top; conscious, rationalized, calculated.	To direct by handing down decisions. AGGRESSIVE DIRECTIVE
Resolving conflict through compromise.	Respect for and fluid relationships with the environment.	Persons learn to seek and accept responsibility when properly motivated.	Leader encourages individual participation and contribution; the group shares.	Subjective rather than objective; purposes of the group emerge from discussion.	HUMAN RELATIONS 	Organizational: Group or democratic Theological: "The Fellowship of Faith"	Leading groups	Group decision through informal, intimate, and fluid relationships.	To create an atmosphere conducive to expression and participation. SENSITIVE NON-DIRECTIVE
Integrating creative elements of conflict to achieve benefit therefrom.	Attuned to changing environment; flexible relationships.	Not all have same skills & knowledge. Can be motivated through goal clarification, enablement and effectiveness.	In all directions, through open channels and "thinking" persons.	Definitive and unifying, with consideration for environment.	SYSTEMS 	Organizational: Organic Theological: "The Body of Christ"	Adapting a system.	Continuous adaptation with purpose kept relevant to environment.	To clarify goals, interpret environment, and monitor change. PROFESSIONAL ACTIVATOR